THE

# BRITISH CRITIC,

## For OCTOBER, 1807.

Avoid extremes, and ſhun the fault of ſuch
Who ſtill are pleas'd too little, or too much.

POPE.

ART. I. *The Tranſactions of the Royal Iriſh Academy. Vol. X. Dublin.* 4to. 506 pp. 1l. 11s. 6d. Graiſberry and Campbell. 1806.

THE preſent volume of the Tranſactions of the Royal Iriſh Academy, contains thirteen papers; that is, ten under the general title of *Science*, two under that of *Polite Literature*, and one under the title of *Antiquities*. The numeration of the pages commences anew for every one of thoſe three diviſions; the firſt occupying 311 pages, the ſecond 176, and the third 21. Of the ſubjects of thoſe papers we ſhall endeavour to give a brief account in the following pages.

I. *Deſcription of an Apparatus for transferring Gaſſes over Water or Mercury, &c. By the Rev. Gilbert Auſtin, M. R. I. A.*

This deſcription is accompanied with a plate, which exhibits the parts and uſe of the apparatus.

Without this aſſiſtance, we can only give an imperfect idea of this contrivance, by ſaying, that it conſiſts of three flat plates of glaſs, two of which are perforated with a hole. Theſe plates are to be applied, either ſingle or double, according to the nature of the operation, to the apertures of the glaſs jars, which apertures or edges muſt be nicely

ground, ſo as to prevent the eſcape of any elaſtic fluid between them and the ſurface of the glaſs plate. And by applying the plates to the jars, ſo that the holes may correſpond, or not (which is obtained by ſliding one plate over the other) the apertures of the jars may be opened, ſhut, or made to communicate with each other. In ſhort, theſe plates may, in a great meaſure, be conſidered as a ſort of ſtop-cocks, adaptable to large apertures.

"By means of this apparatus," Mr. Auſtin ſays, "jars of any ſize may be uſed as magazines, without the inconvenience of being obliged to invert them in large troughs.

"This apparatus, alſo, on a ſmaller ſcale, may be uſed in operating with thoſe gaſſes which can only be confined over mercury. The joints of the transferring plates retain very ſecurely any quantity of mercury, provided the height of the jar is inconſiderable, not more than three or four inches, for reaſons well known to experimental philoſophers. And ſmall jars, with ground mouths, hold mercury very well, when ſtanding, without agitation, with their mouths downwards, on ground plates of glaſs. The careful operator will, however, gently preſs them to prevent accidents. This apparatus may be ſo far reduced in ſize, that, on a ſmall ſcale, all operations, on gaſſes only to be confined over mercury, may be performed with about four or five pounds of mercury: which may, in many caſes, be an object of attention to the philoſophical chemiſt." P. 7.

II. *An Account of a new ſemimetallic Subſtance, called Menacane, and its Ores. By the late G. Mitchel, M. B.*

The mineral which goes under the name of Menacane, was diſcovered not many years ago by Mr. Gregor, and, ſince that time, the united efforts of ſeveral chemiſts have effected a thorough inveſtigation of its chemical characters; at the ſame time that, as an object of natural hiſtory, this mineral has been almoſt entirely neglected. It is with a view to ſupply that deficiency in the knowledge of this mineral, that Mr. Mitchel collects and deſcribes in the preſent paper, not only the chemical characters, but likewiſe the general appearances, the geographic diſtinctions, geognoſtic occurrences, and other particulars, concerning the five ſpecies of ores, which are all that have hitherto been found of the genus *Menac.* In this he follows the Wernerian method exactly.

The five ſpecies of this mineral are, 1. Rutile; 2. Rutilite; 3. Nigrine; 4. Menacane; and 5. Iſerine. We ſubjoin the deſcription of the fourth ſpecies, by way of ſpecimen.

"MENA-

" MENACANE.

" *Menachanite* of Kirwan.

" *Menacan* of Werner.

" EXTERNAL CHARACTERS.

" Is of a greyiſh black colour, inclining ſomewhat to iron black.

" Only met with in very ſmall, flattiſh, angular grains, which have a rough, glimmering ſurface.

" Internally, moderately gliſtening, with adamantine luſtre, paſſing into the ſemi-metallic.

" The fracture is imperfectly foliated, approaching to the flaty.

" The fragments are indeterminately angular, and ſharp-edged.

" Perfectly opaque.

" Is ſoft.

" Brittle.

" Retains its colour in the ſtreak.

" Eaſily frangible.

" Heavy, in a moderate degree (4,427).

" OBSERVATIONS.

" This foſſil has been ſaid, but erroneouſly, to have much reſemblance to iron ſand, from which it may be eaſily diſtinguiſhed by the fracture, luſtre, and inferior ſpecific gravity.

" PHYSICAL AND CHEMICAL CHARACTERS.

" Menacane is attractable by the magnet, but much more weakly than iron ſand, or magnetical iron ore; it is infuſible by the common blow-pipe, or heat of a porcelain furnace, expoſed in a coal crucible, but melts, when in contact with a clay one; it alſo melts quickly to a black bead, before a blow-pipe animated by pure air. The menac contents may be eaſily extracted by digeſtion with acid of ſugar. Klaproth and Lampadius, about the ſame time, have ſhewn, that it conſiſts of nearly equal parts of menac and iron calces.

" GEOGNOSTIC OCCURRENCE.

" This foſſil has hitherto been only found, accompanied by fine quartz ſand, in the bed of a rivulet, which waſhes the valley of Manachan, in Cornwall. The neighbouring mountains belong to the primitive order, in which, moſt probably, the menacane formerly conſtituted a ſuperficial layer; but, by their decompoſition, and conſequent degradation, by means of rains and floods, the earthy parts have been carried off, and the heavier metallic fragments collected in the valley." P. 23.

III. *Synoptical View of the State of the Weather at Dublin, in the Year* 1802. *By Richard Kirwan, Eſq. LL. D. F. R. S. &c.*

This ſynopſis conſiſts of a table on a half ſheet, divided into ſeveral columns, in which are regiſtered the higheſt and loweſt ſtates of the barometer, with the days in which they

were obſerved, and a mean of the barometrical altitude for every month of the year, 1802. Alſo the higheſt, loweſt, and mean ſtate of the thermometer for each month. Then follows the monthly quantity of rain, the number of rainy days, and number of ſtorms, with the moſt predominant direction of the wind.

It appears that the mean height of the barometer for the whole year, is 30,021 inches. The mean of the thermometer is 48,64 degrees. The whole number of rainy days is 222; and the quantity of rain amounts to 27,98 inches.

IV. *Synoptical View of the Weather at Dublin, in the Year* 1803. *By Richard Kirwan, Eſq. LL.D. F.R.S. &c.*

This is exactly ſimilar to the preceding; we ſhall therefore only notice, with reſpect to the whole year 1803, that the mean of the barometrical altitude is 30,11 inches. The mean of the thermometer is 49,16 degrees. The number of rainy days is 193; and the whole quantity of rain 19,68 inches.

V. *On the Volcanic Theory. By the Rev. William Richardſon, D.D. &c.*

This very extenſive paper is divided into three parts. The title of the firſt is, *Examination of Mr. Deſmareſt's Memoir, publiſhed in the Tranſactions of the Academy of Sciences in the Year* 1771. The theory which ſuppoſes that baſalt is a volcanic production, has been generally attributed to Mr. Deſmareſt, whoſe Memoir on the ſubject was publiſhed in 1771; and many encomiums have been beſtowed upon him in conſequence of this hypotheſis; yet the author of the preſent paper endeavours to ſhow, that Mr. Deſmareſt's opinions are perfectly unfounded, and likewiſe endeavours to account for, what he denominates, their miraculous propagation. The principal circumſtance which gave celebrity to Mr. Deſmareſt's theory, as this author believes, was the aſſertion of the hiſtorian of the French Academy, who, in his Abridgment of the abovementioned Memoir, ſaid, "that almoſt every where baſalt is found mixed with ſcoria, and that all known volcanos are accompanied by maſſes of baſalt."

This aſſertion, were it true, would undoubtedly prove a powerful ſupport of Mr. Deſmareſt's theory; but Dr. Richardſon ſhows that this is by no means the caſe, and for this purpoſe he quotes the aſſertions and obſervations of diverſe able obſervers of volcanos and volcanic productions, or of baſaltic appearances, independent of volcanos; ſuch as Strabo, St. Fond, Dolomieu, Gillon, Ferber, Strange, Sir William Hamilton, Forſter, &c. After this ſeries of quotations, Dr. R. enters into a particular examination of the

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abovementioned Memoir itſelf, weighing, comparing, and interpreting its principal aſſertions with peculiar attention.

The title of the ſecond part is, " *Examination of the Facts and Opinions, given by different Advocates for the Volcanic Origin of Baſalt, who followed Mr. Deſmareſt; to wit, Mr. Faujas de St. Fond, Mr. Dolomieu, Mr. Whitehurſt, Biſhop Troil, Abbe Spalanzani, and Dr. Hamilton.*"

Here this author commences by obſerving, that the various writers who have adopted Deſmareſt's theory, have aſſumed it as an eſtabliſhed truth, without attempting to examine its real foundation and dependence; he then proceeds to examine the aſſertions, obſervations, and contradictions of thoſe writers. The numerous particulars which form the bulk of this inveſtigation, and their dependence on each other, do not admit the practicability of forming a ſhort and ſatisfactory abridgement of the arguments, and of the evidence which tend to invalidate the ſuppoſed volcanic origin of baſalt. The following paſſage is a ſpecimen of the ſtyle.

" Mr. Whitehurſt, too," this author ſays, "ſeems as ready, as his French predeceſſors, to make poſtulates, to enable him to get over his difficulties. I have ſhewn, in more inſtances than one, the modes they have deviſed, to account for the total want of volcanic features, in countries, according to their theories, decidedly volcanic. Mr. Whitehurſt's conjecture is new: the reader muſt judge of its ingenuity.

" He ſays, ' an immenſe tract of land, towards the north, has been abſolutely ſunk, and ſwallowed up into the earth, at ſome remote period of time, and become the bottom of the Atlantic ocean:'

" Whence, ' he is almoſt tempted to think, that Ireland was, originally, a part of the iſland Atlantis: which, according to Plato's Timæus, was totally ſwallowed up by a prodigious earthquake.'

" Here (for we muſt not preſs upon the contradictory account, of the ſubmerſion, in one place, of a *part*; in the other, of the *whole* iſland) we have a complete ſolution of the difficulty. The volcanos were all in the part called Atlantis; their lavas ſpread into the part now called Ireland; the former was ſwallowed up, but the latter remains.

" Whitehurſt can alſo miſrepreſent facts, with great eaſe and confidence. The rocks, at Portruſh ſtrand, he ſays, ' *conſiſt altogether of maſſes of black lava, ſo extremely replete with bladder-holes, that it perfectly reſembles the ſcoria of iron; and, therefore, leaves not the leaſt doubt of its being a volcanic production.*'— (P. 249.)

"Theſe rocks, at Portruſh ſtrand, are oppoſite to my door. I have often examined them, and affirm, they are compoſed of ſtrata of ſolid table baſalt, ſometimes thickly ſtudded with zeolite; their fracture, like that of other baſalt; no reſemblance whatſoever to *ſcoria*; nor do they contain a ſingle bladder hole. I can alſo aſſure the reader, that Mr. Whitehurſt did not alight from his horſe to examine theſe rocks, which, by his own account, ſo effectually eſtabliſh his favourite theory.

"*Bladder holes*, or internal cavities, *(I pori nell interno,)* are admitted, by moſt of the foreign naturaliſts, to be eſſential to lava. Mr. Kirwan aſſigns the reaſon; as ſuch cavities are the neceſſary effect of the fuſion of earthy ſubſtances. Hence it comes, that the advocates for the igneous origin of baſalt, are ſo ready to give this foſſil pores and bladder holes. For my own part, I never met with, in any of our baſalts, internal cavities; except ſuch as once contained water, or thoſe from which zeolites had fallen out; and even theſe very rarely." P. 75.

After a long diſcuſſion of opinions and aſſertions in the two former parts, Dr. R. endeavours to adduce arguments againſt the volcanic origin of baſalt, entirely from facts; and theſe he derives principally from a careful examination of the immenſe baſaltic ſtrata of Ireland, and particularly from the county of Antrim; reſpecting which he ſays,

"As every writer, who has taken up the queſtion, of the volcanic origin of baſalt, and maintained the affirmative, has recurred to the county of Antrim for proofs; I hope that I, too, may [ſhall] be allowed to extract, from the ſame ſource, ſuch proofs, as appear to me to ſupport the negative." P. 88.

In the inveſtigation of thoſe arguments a compariſon is made of the volcanic countries, as deſcribed by the moſt accredited authors, with the Iriſh baſalts, and this is conſidered under the following points of view.

"Firſt. The prominent features, and general reſemblance.

"Secondly. The different arrangement of the materials, in volcanic, and our baſaltic countries.

"Thirdly. Frequent change in the arrangement of the materials, in our baſaltic country.

"Fourthly. Striking and radical differences between our baſalt ſtrata, and all known currents of lava.

"Fifthly. Subſtances found imbedded in our baſalt, and never in lava.

"Sixthly. Different effects produced upon foreign ſubſtances (particularly calcareous), when coming in contact with baſalt, and with lava.

"Seventhly. Diviſibility of the maſs into regular forms, eſſential to baſalt, but never noticed in lava." P. 90.

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With reſpect to the facts, and the proofs that are deduced from them, the reader is unavoidably referred to the paper itſelf, which is accompanied with two plates, exhibiting certain formations of baſalts.

VI. *On comparative Micrometer Meaſures. By the Rev. Dr. J. A. Hamilton, Dean of Cloyne.*

Of the various ſorts of inſtruments for meaſuring ſmall angles, three only were uſed by this author; namely, the old wire micrometer, Dollond's divided object glaſs micrometer, and a ten-inch ſextant of excellent conſtruction. The firſt and ſecond of thoſe inſtruments were adapted in their turns, to the ſame achromatic teleſcope; and the comparative obſervations were made as near to each other, in point of time, as poſſible.

Previous to the ſtatement of the obſervations, this author mentions the object which induced him to undertake this examination; namely, a deſire of confirming the meaſurements of the diameters of celeſtial bodies; and of deciding on the peculiar merits of the abovementioned inſtruments. He alſo premiſes a ſhort deſcription of the micrometers, together with the methods he uſed for aſcertaining the value of their diviſions.

The uſe this author made of thoſe micrometers extends no farther than to the meaſurement of the ſun's diameter in different times of the year; and the coincidence of the various meaſurements, as ſtated in the paper, is very remarkable. One example will ſuffice.

"On September the 27th, Dollond's object glaſs micrometer made the ſun's ſemidiameter equal to 16′. 1″,85. The wire micrometer made it equal to 16′. 1″,95. and the ſextant, 16′. 1″7."

A ſimilar, and even a greater, agreement appears, with reſpect to the other obſervations that are mentioned in this paper. Towards the end this author ſays,

"On attending to the difference of the ſun's apogeal ſemidiameters, as ſhewn by the divided object-glaſs micrometer, and the wire micrometer, I had recourſe to ſome former aſtronomical records on this ſubject. By referring to De la Lande's Aſtronomy, article 1387, I find, that, in the year 1758, De la Caille obſerved the apogeal ſemidiameter to be 15′. 47″,2; and that De la Lande, in 1760, made it 15′. 45″25.

"Theſe two meaſures happen to correſpond ſo exactly with mine, as made with the different micrometers, that it may be a matter of ſome conſequence, to enquire, what kind of micrometers they uſed to deduce their reſpective ſemidiameters.

"It is unneceſſary to extend theſe obſervations any farther, I ſhall, therefore, only add to this paper, that it will appear, by comparing the divided object-glaſs micrometer's meaſures of the ſun's diameters, of December 15, 1794, and of June 19, 1795, that the difference of the perigeal and apogeal diameters of the ſun was found to be 65″,14. De la Lande found this difference 64″,8. but he calls it, in round numbers, 65″." P. 116.

VII. *Obſervations on the metallic Compoſition for the Specula of Reflecting Teleſcopes, and the Manner of caſting them: Alſo a Method of communicating to them any particular conoidal Figure, with an Attempt to explain, on ſcientific Principles, the Grounds of each Proceſs: and occaſional Remarks on the Conſtruction of Teleſcopes. By the Rev. James Little.*

After briefly and juſtly remarking, that of all the contrivances of human art, the reflecting teleſcope is one of thoſe which have done the greateſt honour to the ingenuity and invention of man; and after obſerving how much the excellence of the Newtonian conſtruction of it, has been proved by Dr. Herſchel; this author employs a conſiderable number of pages in deſcribing the reſult of his experience in the mechanical fabrication of this ſort of teleſcopes; ſo far as relates to the method of caſting the mirrors, and of communicating to their ſurface a proper figure.

In conſequence of numerous trials made with different metallic ſubſtances, and in various proportions, this author is of opinion that no other combinations of metals are fit for ſpecula, beſides thoſe of copper, braſs, tin, ſilver, and arſenic; but, without giving a determinate receipt for the beſt combination, he ſays,

"In this proceſs, whatever metals are uſed, and in what proportions ſoever, the chief object is, to hit on the exact point of ſaturation of the copper, &c. by the tin. For, if the latter be added in too great quantity, the metal will be dull-coloured and ſoft; if too little, it will not attain the moſt perfect whiteneſs, and will certainly tarniſh. It is too late to diſcover the imperfections of the metal, after the mirrors are caſt and poliſhed; and no tokens given of them (that I know) are ſufficiently free from ambiguity. But I obſerved the following, which proved in my trials, at firſt view, indubitable marks of the degree of ſaturation; and I think it fit to deſcribe them particularly, as they have not, to my knowledge, been noticed by others.

"When the metal was melted, and before I poured it into the flaſk, I always took about the quantity of an ounce of it, with a ſmall ladle, out of the crucible, and poured it on a cold flag; and obſerved the following appearances.

"First. If the metal aſſumed, in cooling, a lively blue, or purple colour, commonly intermixed with clouds, or ſhades of green or yellow; and if, when broken, the face of the fracture exhibited a ſilvery whiteneſs, as bright and gliſtening as quick-ſilver, without any appearance of grain, or inequality of texture; then the degree of ſaturation of the metal, with the tin, was complete and perfect.

"Secondly. If the ſurface of the metal became of a dun or mouſe colour, and eſpecially if of a brown or red; and, when broken, the fracture exhibited a more yellow, or tawny hue, than that of quickſilver; then the quantity of tin in the compoſition was deficient, and it was neceſſary to add more *.

"Thirdly, If the colour was an uniform dull blue, like lead, and, where broken, diſcovered a dull colour, with a coarſe grain, like facetts; the due ſaturation was exceeded, and there was an over proportion of tin in the metal." P. 124.

Next to the compoſition of the metallic compound, Mr. L. conſiders the method of caſting the mirrors both of the ſmall and large ſize; for they require different treatments; deſcribing the mould or flaſk, and the precautions neceſſary for inſuring ſucceſs in the management of it.

All thoſe particulars occupy about twelve pages, but by much the greateſt part of the paper treats of the method of grinding, and of communicating a proper figure to the mirrors.

With reſpect to this very important operation, this author obſerves, that though a great many methods have been propoſed for obtaining a good figure; yet not a ſingle hint has been given with reſpect to the *modus operandi*. He mentions his having made ſeveral trials, and having met with ſeveral diſappointments, before he began to ſuſpect, that his failures originated from the pitch upon which ſuch mirrors are generally poliſhed, for the ſurface of that ſubſtance will eaſily change its figure when it happens to be unequally preſſed. This change of figure is, then, particularly conſidered, and directions are given at large for the conſtruction of ſuch a poliſher as may not become ſubject to ſuch irregularities. In the courſe of thoſe deſcriptions ſeveral uſeful hints and remarks are given, with reſpect to the nature of

"* This can always be done by degrees, and without any trouble, till the point of ſaturation is found; whereas, if too much tin were added at firſt, there would be a neceſſity for melting more copper ſeparately, and repeating the whole proceſs; and different ſpecimens of copper will require different proportions of tin; ſo that the due quantity can never be known, *a priori*, but on trial only."

pitch.

pitch. After this, the proper manner of moving the mirror on the poliſher, with a view of giving it a good figure, together with a variety of practical obſervations, occupy ſeveral of the ſubſequent pages. An account of the nature of the powders uſed for poliſhing; the methods of aſcertaining the figure which the mirrors have actually acquired, and the manner of correcting the defects of that figure, are given in the laſt part of this long paper.

VIII. *Synoptical View of the State of the Weather at Dublin, in the Year* 1804. *By Richard Kirwan, Eſq. LL.D. &c.*

The ſtatement of particulars in this ſynoptical view, &c. being preciſely ſimilar to that of article 3d and 4th, we need only mention with reſpect to the whole year 1804, that the mean of the barometer is 30,06 inches; the mean of the thermometer is 499. The number of rainy days is 231; and the quantity of rain amounts to 30,03 inches.

IX. *On Space and Duration. By Richard Kirwan, Eſq. LL.D F.R.S. &c.*

Leſt we ſhould miſrepreſent the meaning, or render the ſubject of this paper more intricate and perplexing, we ſhall only lay before our readers a few paſſages, which, in our opinion, may convey ſome idea of this author's meaning; much fearing, at the ſame time, that our efforts will prove ineffectual.

"Nothing," ſays he, "has contributed *more* to the growth and diffuſion of that general ſcepticiſm, ſo prevalent in the laſt century, with reſpect to all queſtions that cannot be decided by the immediate teſtimony of the ſenſes, *as* the inextricable difficulties that were ſuppoſed to attend the nature of objects moſt familiar to all mankind, and *unheſitantly* conceived to be thoroughly underſtood; for it ſeemed natural to conclude, that if, upon examination, we find an exact notion, even of theſe, impoſſible to be attained, we have reaſon to ſuppoſe, that other objects, with which we are not ſo well acquainted, are placed beyond the reach of human faculties: thus argued Bayle (Zenon) thus Hume reaſoned. Now, certainly, no objects are more familiar to us than ſpace and duration; and, in perplexing the notions of theſe, they have exhauſted the whole force of their ſubtlety. If, on the contrary, it can be ſhewn, that the notions of theſe are perfectly plain and intelligible, in the ſenſe in which they are univerſally taken, and that the abſurdities that have occurred in explaining them, might eaſily be avoided, by only adhering to their known ſignification, one ſtumbling-block, in metaphyſical

taphyſical inquiries, will be removed *. This, then, is the purport of the preſent paper. But moreover, to ſhew the neceſſity of inveſtigating ſubjects, which ſeemingly require no diſcuſſion, the difficulties that occurred on conſidering them, with the different opinions they ſuggeſted, muſt previouſly ſtated." P. 189.

Immediately after this paſſage, Mr. K. enters into an hiſtorical account of the controverſies that have taken place concerning the nature of ſpace, from the ancient ſects of Epicurus and the Peripatetics, down to very recent times; and he moſtly dwells upon the diſpute between the celebrated Dr. Samuel Clarke, and the famous Leibnitz, which took place towards the commencement of the laſt century; and of which Mr. Kirwan gives a long and particular account.

This hiſtorical view of diſputes between eminent metaphyſicians, forms the firſt ſection of the paper. In the ſecond this author takes a retroſpective view of the opinions mentioned in the preceding part, and endeavours to form an eſtimate of their merits, and of their defects. After this, another part of the paper bears the title of *Duration*, *Time*, and *Eternity*. From this we ſhall only tranſcribe two ſpecimens.

" Duration is a word applied indiſcriminately to the exiſtence of created beings, and to that of the Supreme Being; but its ſignification, when applied to the former, is widely different from that which it bears when applied to the latter. When applied to the former, it eſſentially includes a relation to ſucceſſion: when applied to the latter, it eſſentially excludes any relation to ſucceſſion. It cannot even be called *permanent* or *continued* exiſtence, for, in ſuch expreſſions, a relation to ſucceſſion is implied, during which the exiſtence is continued, repeated, or unaltered: hence, no definition common to both can be given. We muſt, therefore, ſeparately mark what it denotes in each caſe.

" *Duration*, when applied to created beings, denotes co-exiſtence with ſucceſſion. I ſay *co-exiſtence*, becauſe ſuch beings are ſaid to laſt or endure only by compariſon with different parts of ſucceſſion; a being, that exiſted only for one inſtant, that is, the minuteſt portion of ſucceſſion, could not be ſaid to have had any duration. Co-exiſtence, with two inſtants at leaſt, is requiſite. Hence Locke juſtly obſerves, that we gain the idea (or rather notion) of duration, by reflecting on the ſucceſſion of our own thoughts; as during this ſucceſſion we know that we exiſt.

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" * It is ſtrange, that ſo eminent a metaphyſician as Condillac ſhould ſay, that we know nothing of the nature of ſpace or duration. Art. de Penſer, p. 115, in 12mo."

" To

"To call duration a continuation of exiſtence, is giving a definition merely verbal; as this barely denotes the ſignification of the word, and denotes the thing defined, only by implication.

"But, as the ſucceſſion of our thoughts is neither regular nor conſtant, and muſt be unknown to others; a regular, uninterrupted, and uniformly varied ſucceſſion, (or at leaſt, whoſe ſlight irregularities are diſcoverable only at diſtant periods,) has been univerſally adopted as the ſtandard, by compariſon with whoſe component parts, the duration or co-exiſtence of all other created beings is determined and meaſured.

"It is this ſucceſſion, or co-exiſtence with it, or ſome of its periods, that forms what is called *time*; for it is ſometimes taken for the mere ſucceſſion, and ſometimes for co-exiſtence with it, or with ſome of its periods.

"The ſtandard of ſucceſſion which moſt nations have adopted, as a meaſure of the duration of every thing elſe, is the apparent annual, and diurnal, progreſſion of the ſun, or the different phaſes of the moon, or both. Thus, years, months, and days are obtained. The minuter portions, as hours, minutes, ſeconds, and thirds, are diſcovered, by the help of various machines well known." P. 215.

In page 221, this author ſays,

"*Duration*, when that of the Supreme Being is meant, denotes exiſtence exempt from any commencement or termination. This mode of exiſtence is what is commonly called *eternal*. It is incomprehenſible and inconceivable, but implies no contradiction; for the notion of exiſtence, and that of abſence of commencement, and termination, are ſo far from being contradictory to each other, that a being, ſo circumſtanced, has been demonſtrated to exiſt. It is intelligible, though imperfectly.

"By this definition it appears, that ſucceſſion is eſſentially excluded from the notion of eternity; for ſucceſſion neceſſarily implies a beginning, as will preſently be ſeen. And, yet, eternity cannot be ſaid to be a *perpetual inſtant*, as ſome have called it; for that is an expreſs contradiction, and even more glaringly contradictory, than the *punctum ſtans* of ſome ſcholaſtics; for *inſtant* denotes the minuteſt portion of time or duration, and *perpetual*, the greateſt duration.

"Hence, we may learn the true import of ſome uſual expreſſions.

"*From all eternity*; that is, without beginning.

"*To all eternity*; that is, without ever ending.

"Hence, alſo, we may collect, that eternity cannot be called a *quantity*; for its notion implies no magnitude whatſoever, but barely exiſtence unlimited; and, therefore, cannot be ſaid to be infinite, nor even equivalent to an infinite ſucceſſion; for ſuch a ſucceſſion is impoſſible, and purely chimerical."

X. *An experimental Enquiry into the Nature of gravelly and calculous Concretions, in the Human Subject; and the Effects of Alkaline and Acid Subſtances on them, in and out of the Body. By Thomas Egan, M. D. M. R. I. A.*

Dr. Egan having for many years been phyſician to the Simpſon's Gouty Hoſpital, where afflicting complaints of this nature frequently occurred; his deſire of alleviating or of removing them, ſtimulated him, in the year 1799, to undertake an experimental inquiry into the nature and properties of the gravelly matter itſelf, as well as of the remedies which are uſually adminiſtered in ſuch caſes. After ſome interruption, Dr. E. very lately repeated his former experiments, and likewiſe made other new ones. An account of all thoſe experiments, together with a variety of obſervations and natural deductions, form the contents of the preſent rather long and very valuable paper, which is divided into two parts.

In the commencement of the paper this author relates the diſcoveries and obſervations made relative to the ſubject, by various ſcientific authors, commencing with Van-Helmont. Next to this he proceeds to inquire into the circumſtances which the experience and the obſervations of all times have ſhown to be the moſt frequent occaſional cauſes of thoſe maladies.

The firſt remark is, that the period of life from infancy to about 15, is moſt ſubject to diſorders of this kind. It has been alſo obſerved that in countries where much wine is drank, this ſpecies of diſorder is more prevalent; and ſo it is amongſt thoſe who are much addicted to the uſe of acids, aceſcent drinks of all kinds, as beer and ales turning over to the acetous fermentation, or *hard*, as they are commonly called. "And, indeed," this author ſays, "nothing is more common, than that an indulgence in cyder, claret, or acidulated punch, nay, a draft of hard beer or porter, ſhould be followed by a fit of the gout and gravel." In ſhort it appears from the reſult of experiments in general, that acids and acidifying food, contribute to the origin and aggravation of thoſe diſorders; while, on the other hand, alkaline ſubſtances alleviate or entirely remove them.

In order to account for thoſe facts, Dr. E. propoſed to try, in the firſt place, what might might be the effects of acids on healthy urine, as to their influence in cauſing the precipitation of the uric acid in an aggregate ſtate, to which the calculous concretions may be attributed; and, ſecondly, the power that alkaline ſubſtances might have towards preventing it. With this view he inſtituted a ſeries of experiments,

ments, the account of fifteen of which, reſpecting the action of acids, accompanied with proper obſervations, occupy the latter pages of the firſt part of this paper, and at the end of which this author ſays,

"I ſhall here content myſelf with briefly ſtating, that, from the above experiments and obſervations, we may preſume to ſay, acids of every kind are prejudicial, and give riſe to the formation of gravelly and calculous affections, by cauſing a ſeparation, and cryſtallization of the lithic acid contents of urine, within the body: not pretending, however, to deny the exiſtence of other cauſes, inherent in the ſyſtem itſelf, occaſionally productive of ſimilar effects, as has been already obſerved." P. 272.

In the ſecond part, after mentioning that the uſe of alkalies and alkaline remedies for ſuch diſorders, is very ancient, this author deſcribes the experiments he made with a view of aſcertaining how thoſe remedies acted upon the urine; thirteen of thoſe experiments he deſcribes at large; and then he ſays,

"From the above experiments, then, we learn, that pure lime, in the ſtate of lime-water, the pure alkalies, the ſubcarbonated, carbonated, and ſuper-carbonated, all prevent the ſeparation of the uric acid, by uniting probably with, and retaining it in ſolution. That they ſhould ſtill exert their power, in the ſuper-carbonated ſoda water, is rather ſingular: and we muſt ſuppoſe, that, in the temperature of the human body, this ſuperabundant gas (which, for the greater part, is only retained by compreſſion) would be diſengaged, and leave the alkali to exert its uſual properties; and ſo, I would preſume, it happens.

"A half-pint of ſoda water was poured into a large glaſs, and expoſed to the influence of the atmoſphere, in a temperature of from 60 to 75 degrees. After two days, it continued to turn litmus red, and only ceaſed to do ſo, at the end of three. But, in Experiment X. we find it in its full gazeous ſtate, ſtill poſſeſſing its alkaline influence on the uric acid; which I would be diſpoſed to attribute to its very weak union to the carbonic acid, in the fully carbonated and ſuper-carbonated ſtates; as well as to the very weak degree of acidity of the uric acid itſelf, rendering the moſt minute portion of all alkaline matter ſufficient to its ſaturation. However this may be, it is obvious, that the extraordinary quantity of gas, with which theſe waters are ſurcharged, is undoubtedly ſuperfluous, and may, probably, prove dangerous. In gouty habits (ſo ſubject to theſe complaints) there is always danger of their inducing ſpaſmodic affections of the ſtomach. This has frequently occurred: and if, to prevent it, we are obliged to add ſpirituous tinctures, and brandy, why not as well omit this

ſuper-ſaturation at once, and content ourſelves with that pleaſing degree of it, which exceeds but little that of ſaturation." P. 283.

Next to this, Dr. E. gives the account of a ſeries of experiments, ſome of which are a repetition of Dr. Percival's experiments reſpecting the ſolvent power of the plain mephitic or carbonated water on urinary calculi. Thoſe experiments were performed by expoſing fragments of calculi, of known weights, to the action of carbonic acid, for a certain time; after which they were weighed anew, in order to aſcertain whether they had ſuffered any diminution of their bulk, in conſequence of the action of that acid.

He found that calculi of the uric kind, are inſoluble in carbonated water; but that a calculous of the ammoniacal magneſian kind, ſuffered a conſiderable diminution from the action of the carbonic acid.

In lime water the uric acid calculus was pretty powerfully diſſolved, and ſuch was alſo the caſe in *aqua kali puri*, and in a ſolution of cryſtallized carbonate of potaſh. It appears, therefore, from thoſe experiments, as well as from the general practice, that alkaline carbonates in the great laboratory of nature, as in the abovementioned experiments, exert a conſiderable ſolvent power upon calculous concretions.

The laſt pages of this paper contain obſervations on the uſe of alkaline remedies; and expreſs a deſire that thoſe reſearches may be extended to the "urine of thoſe who live habitually on different aliment and drinks, particularly of the aceſcent kind; as well as to thoſe who drink waters with mineral alkaline impregnations."

*(To be continued.)*

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ART. II. *An Inquiry into the Principles of Harmony in Language, and of the Mechaniſm of Verſe, Modern and Antient. By William Mitford, Eſq. The Second Edition, with Improvement and Large Addition.* 8vo. 434 pp. 8s. Cadell and Davies. 1804.

WE ſhould feel much leſs concern than we do, at our very late notice of this moſt ingenious work, were it poſſible for us, without prolixity, to explain the genuine cauſes of the delay. This not being practicable, we muſt content ourſelves with deſiring the author and the public to accept the aſſurance that no degree whatever of ſlight was intended;

intended; and of this we offer the ſtrongeſt proof in our power, by bringing it forward now, when its date muſt inevitably ſubject us to a cenſure, which by mere ſilence we might have avoided.

The firſt edition of this inquiry was publiſhed in 1774*, and then attracted the notice of all who were attentive to ſuch ſubjects, as a performance of great ingenuity and merit. But whatever might be the value of that tract, the preſent book is calculated to eclipſe and ſuperſede it altogether. It is improved in method, and much extended in magnitude; and is in all reſpects ſo changed as to be properly a new work, and to render a compariſon of the two almoſt impracticable. The attempt to compare them would indeed be uſeleſs, ſince it is evident that, in the interval of thirty years, which elapſed between the two publications, the learned author has improved his ideas, as well as extended his inveſtigation; and has therefore very properly diſmiſſed the inferior title of *an Eſſay*, ſtyling this "an Inquiry."

We are perfectly ready to confeſs that we know not of any treatiſe in any language, in which the general principles of harmony in language are ſo carefully inveſtigated as in this, or ſo clearly explained; nor ſhall we even heſitate to ſay that on ſome points, reſpecting which we formerly differed from this author, we are now inclined to agree with him, being convinced by his arguments and illuſtrations. This is particularly the caſe, with regard to the Greek accents, which we had once ſuppoſed, with Dr. Foſter, to have reference entirely to a muſical elevation or depreſſion of tone; but which he labours, not unſucceſsfully, to recall to a cloſer analogy with our accents. Theſe are indeed connected with tone, but not in the degree ſuppoſed to take place in the Greek. For ſome other points alſo of inferior moment, we are willing to concede, to his acuteneſs and diligence, opinions which we had formed, probably, on ſlighter conſiderations.

The ſections or chapters of the preſent edition are 18, in the former they were only 13, which were of leſs extent, and not coincident in their ſubjects with theſe, even ſo far

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* The title was then, "An Eſſay upon the Harmony of Language, intended principally to illuſtrate that of the Engliſh Language," 8vo. No name was affixed to it, but the author was ſoon known.

as

as they went. They are indeed so entirely different, that we shall not further mention the first edition in our account of the second. The present work begins, in a scientific manner with the definition of terms, and proceeds in section second with an exact analysis of the sounds of English speech, and the characters by which they are represented. Without entering into the minute parts of this investigation, we can say decisively that they who have most carefully studied the subject, will be most satisfied with the results of the enquiry. The third section proceeds to the consideration of syllables, and their differences in quantity or mensuration: and this subject, so often misapprehended, is explained with a clearness which leaves no room for doubt. Some of the remarks in this section remove an error into which we, with many others, had formerly fallen; namely, that the duplication of a consonant shortened the preceding vowel. The truth is, as Mr. M. observes, that no effect whatever is thus produced in the pronunciation; the doubled and the single consonant being spoken exactly alike; as in *manor* and *manner*, *very*, and *merry*, and many others, where in truth only one consonant is pronounced when the two are written. But in Italian, when a consonant is doubled, both the first and the second are distinctly pronounced, as in *bel-lo*, which gives the former syllable the effect of being long by position, as in Latin and Greek. This recurrence to the Italian completely clears up the point. It is true, that, both in English and French, custom has often introduced the doubled consonant as an indication that the preceding vowel is short, and in that respect it is convenient. But if it be considered as indicating a change in the consonant sound, it is delusive.

In the fourth section we come to the consideration of tones, accents, and emphasis in English speech. The author here denies that the English accent is characterized by strength or loudness only; and asserts that, in the ordinary English pronunciation "the strengthened syllable has always the acuter tone, or, in musical phrase, the higher note;" in contradiction to the Scottish accent, which usually gives to the strengthened syllable the lower note. It is also suggested that our longer polysyllables have more than one distinguishing accent. "One indeed," it is said, "is always predominant; superior in force, higher in tone: it is properly called, by way of eminence, the acute accent, or even simply *the accent*," but a secondary accent is also pointed out, concerning the utility, if not the existence of which, we confess we have some doubts. Mr. M. then proceeds from accent

to emphaſis, the uſe and effects of which, both in monoſyllables, and occaſionally in words of many ſyllables, he very clearly defines.

The very curious ſubject of rhythmus, which the author alſo calls cadence, is taken up in the fifth ſection: and it is conſidered as entirely analogous to time in muſic. In this mode of conſideration he is ſupported by the ancient writers, and is evidently ſuperior to the generality of the moderns.

"The doctrine of the harmony of language, even of proſe, ſays one of the ableſt and moſt elegant of the Grecian critics, (D. Halicarnaſſenſis) belongs to the ſcience of muſic; and according to the chief of the Roman (Quintilian) grammar cannot be complete without muſic, as it muſt treat of rhythmus and meaſures. If then modern writers, and writers of great ability, and great learning, have been univerſally unſatisfactory in treating of thoſe ſubjects; if the moſt learned have ſhewn themſelves evidently at a loſs to underſtand much of what remains from the antients upon them, it appears to me to have been owing, in ſome perhaps to a total ignorance of muſic, but in all to a failure of duly conſidering the neceſſary and intimate connection of muſic with poetry, and the identity of poetical and muſical meaſures."—"To begin therefore with conſidering the nature and differences of cadences in muſic, and then proceed to obſerve the analogy which the cadences of poetry bear to them, will be found, I think, the ready, though among the moderns, yet untrodden way, to a juſt perception of the harmony of language, and of the mechaniſm of verſe." P. 71.

The explanations founded upon this principle cannot, it is true, be underſtood without ſome knowledge of muſic, but it is a knowledge of no great depth or difficulty, "the knowledge," as the author expreſſes it, "of the mere rudiments of muſical grammar." In this mode of conſideration, the two great diſtinctions of even or uneven, or *common* and *triple* time are all that require to be noticed; and the manner in which their operation is here ſtated and applied is extremely clear and accurate. If theſe principles be well underſtood, the following explanation of the difference between ancient and modern verſe will be as intelligible as it is accurate.

"According to Grecian tradition, the regularity of ſtroke by which two or three ſmiths, beating on one anvil, with hammers of different ſizes, avoid interference, and produce regular returns of varying ſounds, gave the firſt idea of cadence. But the human voice, and equally a pipe or flute, ſuppoſed the earlieſt muſical inſtrument, would be obſerved to have great advantage, by their power of holding tones, not only over the hammers, but over thoſe ſtringed inſtruments, of very early invention alſo, whoſe

whoſe ſound is produced by a ſtroke. The ſyllables of the Greek language then being obſerved, in common ſpeech, to be ſome longer and ſome ſhorter, the longer generally double in time to the ſhorter, a regular arrangement of ſuch ſyllables in ſpeech was found, of itſelf, to produce a cadence gratifying to the ear. With the flute, that cadence could be perfectly imitated; but with the hammers, or a muſical inſtrument ſtruck with the finger or with the plectrum, the imitation would be very imperfect; the ſound, not indeed of neceſſity abſolutely ceaſing, but ſinking and becoming evaneſcent in the moment after the ſtroke. The poetical meaſures of the Greeks therefore, and of their imitators the Latins, were formed on the principle of muſical time-keeping, with long and ſhort notes, like the notes of a flute. Accordingly we find wind-inſtruments were principally uſed by them for accompanying recitative on the ſtage.

"The cadence of the modern European languages bears a much cloſer analogy to the imagined origin of the ſiſter arts. How it came to vary from the cadence of thoſe languages to which we owe the beſt principles of good taſte in all literature, may be matter for future ſpeculation. It may ſuffice to mention here, what will be ſhewn more completely in the ſequel, that the cadence of the modern European languages is indicated, not by the regular arrangement of long and ſhort ſyllables, but by arrangement of the accents of ſpeech in coincidence with the ſtrokes of the rhythmical hammers; the acute or ſtrong accent correſponding with the ſledge's blow. A regular, or nearly regular diviſion of time being ſtill the object, yet accent operating as the time-beater, the ear becomes ſo engaged with the effect of accent, that exactneſs in the arrangement and expreſſion of quantities is leſs important; irregularities, hidden or diſguiſed, paſſing unregarded." P. 79.

This groundwork being laid, the application to the accentual harmony of Engliſh verſe eaſily follows, and is treated at large in the ſixth ſection. The general rule of the Engliſh epic or heroic verſe, that of placing an acute accent on the alternate ſyllables, (that is, as ought to have been ſpecified, the *even* ſyllables, ſecond, fourth, ſixth, &c.) is laid down; and the exceptions ſpecified which are introduced for the ſake of variety. Other Engliſh meaſures are alſo analyſed and explained. Speaking of the truncated verſe of ſeven ſyllables, occaſionally intermixed with the complete verſe of eight, Mr. M. is certainly right in conſidering it as robbed of its firſt ſyllable; ſince the lines which open the Penſeroſo, in which they are alternately uſed, may be made uniform in either way, by adding or retrenching a ſyllable at the beginning. Thus,

But hail thou goddeſs ſage and holy,
*O* hail, divineſt melancholy,

Come penſive nun, devout and pure,
*Still* ſober, ſtedfaſt, and demure, &c.

or thus;

Hail thou goddeſs ſage and holy,
Hail divineſt melancholy,
Penſive nun, devout and pure,
Sober, ſtedfaſt, and demure.

Yet ſo true is his remark alſo, that "the difference between this (latter) and the complete four-footed meaſure, is ſuch, in recitation, that it appears of quite another character," that probably few perſons would divide them into feet otherwiſe than by putting the accented ſyllable uniformly at the beginning of a foot, and leaving the ſingle ſyllable at the end: thus,

Pénſive | nún de|vóut and | púre
Sóber | ſtédfaſt | and de|múre.

or theſe,

Táke O | táke thy | li'ps alwáy
Thát ſo | ſwéetly | wére for|ſworn.

This gives a kind of ſcazontic or limping effect to the meaſure, which, though not unpleaſant, is certainly peculiar. It is not obſerved by Mr. M., but we believe it is certainly true, that this kind of metre never admits any change of place in the accents.

In the ſeventh ſection the author ſketches out the hiſtory of Engliſh verſification; it is traced, however, chiefly in an inverted order, beginning with the lateſt, and going back to the earlieſt Engliſh and Saxon writers. Much of curious remark certainly occurs in this ſection, yet we cannot think that it is equal in perſpicuity or arrangement to its predeceſſors.

The eighth and following ſections, ending with the fourteenth, take up a more learned ſubject, the hiſtory, pronunciation, and peculiarities, as to harmony, of the Greek and Latin languages. On theſe difficult points Mr. M. treats with perſpicuity and learning; and we are much inclined to think that he is generally right in his poſitions. Nor have we ever ſeen the difficulties of accent and quantity ſo cleared up in any other work. Mr. M. proves, as indeed others have proved, and as is clear and undeniable, that our accuſtomed pronunciation of the learned languages is faulty in the higheſt degree; even with reſpect to the quantities, which we pretend to obſerve. To the reader perhaps, who is not prepared by the previous matter in the book, the aſſertions in the following paſſage may ſeem paradoxical, yet we have no doubt

that

that they are ſtrictly true; as they will be acknowledged to be by every candid reader of the work.

"The truth, let it not offend, is, that the harmony produced by Italian, and Engliſh ſcholars in their pronuntiation of Latin verſe, however pleaſing, is not harmony of quantity but harmony of accent; the verſe, as they ſpeak it, is not metrical, but like their vernacular verſe, accentual. A Latin hexameter is, in the pronuntiation of Engliſh ſcholars, not a verſe, of ſix feet of the even rhythmus, and that rhythmus decided by ſimple meaſure of time, or arrangement of quantities, but it is a verſe of five feet of the triple rhythmus, and the rhythmus indicated by arrangement of accents. A hexameter verſe, to pleaſe us, muſt have five ſtrong accents: the three former whether on long or ſhort ſyllables matters not: the two laſt muſt be on ſyllables long by rule. But the modern ear is careleſs about length of ſyllables in pronuntiation: the ſyllables on which the two laſt ſtrong accents fall may be ſhort in pronuntiation, without offence to the modern ear; which requires them on ſyllables long by rule, not through any regard for length of ſyllables, but becauſe the antient rule of verſe requires long ſyllables where the modern ear requires the two laſt ſtrong accents." P. 240.

If we are thus unhappy in ſpeaking the Latin verſe, what are we with the Greek? Evidently much worſe. We pronounce it like the Latin, we force it by our pronunciation to take the ſame cadence, which we give improperly to the Latin; and having thus driven it out of all relation to the original principles of its conſtruction, we are totally unable to reconcile its own accentuation, either with the cadence we compel it to take, or with the meaſure which we acknowledge it to have. This we cannot here explain. We have ſeldom indeed met with a book more difficult than the preſent, to be repreſented in an abridged account; we have, however, endeavoured to take out ſome of the leading points, which if the reader would wiſh to ſee fully proved and illuſtrated he can only have recourſe to the book itſelf.

In the fifteenth ſection the author proceeds to modern languages, and in ſix diſtinct articles or ſubdiviſions, gives an account of the principal among them, with reſpect to harmony and the mechaniſm of Verſe. The obſervations on the modern Greek, in the fourth article of this ſection (p. 318.) are particularly intereſting and curious.

With the ſixteenth ſection, on euphony or cacophony, properly ends the ſubject of the book. But though the ſeventeenth which treats on grammar, and the eighteenth which is a good deal miſcellaneous, are not ſtrictly a part of the work, they are, on many accounts, extremely valuable. We cannot more fully prove this than by extracting the rules

for diſtinguiſhing the auxiliaries *ſhall* and *will*, of the origin of which Mr. M. gives the following candid account.

"A manuſcript treatiſe on Engliſh grammar, unfortunately little more than begun, by the late Mr. Thomas Whateley, ſecretary of the treaſury under Mr. George Grenville, was ſeveral years ago, but not till after the author's death, put into my hands. It promiſed to have been, had it been finiſhed, the completeſt analyſis extant of any language. I have often regretted that I did not profit more from it while I had the means; I made no notes from it, but his explanation of the Engliſh future has remained in my memory. Auxiliary verbs, he ſaid, are none of them meer auxiliaries; all have their proper powers as principal or ſubſtantive verbs. To *will* is yet in Engliſh a complete verb, declaring the act of volition in general. *Shall* is no longer a complete verb, but its independent meaning is nevertheleſs clear; it declares volition alſo, but volition directed to a particular object, indicating the intention to compel. Engliſh verbs then, not having, as thoſe of ſome other languages, the convenience of an appropriate form to indicate futurity, are aſſiſted by the expedient, common in other languages for other tenſes, of introducing an auxiliary verb. The verb to *will* preſented itſelf, marking futurity clearly, and, for the ſecond and third perſons, commodiouſly; becauſe, as we can exerciſe no volition for others, its power of indicating volition introduces no ambiguity; it can imply futurity only. But for the firſt perſon it is far from equally commodious; becauſe it cannot there mark futurity excluſively of volition. Reſort therefore was had to the verb *ſhall*, which indicates futurity equally as *will*; and, as we cannot exerciſe volition for others, ſo neither do we exerciſe compulſion upon ourſelves. In the firſt perſon, therefore, *ſhall* indicates ſimple futurity, as clearly as *will* in the ſecond and third. The proper Engliſh future tenſe then is not, as it ſtands in all our grammars. *I ſhall* or *will go, thou ſhalt* or *wilt go*, and ſo forth. The phraſes *I will go, thou ſhalt go, he ſhall go, we will go, you ſhall go, they ſhall go*, are not future tenſe; the the verbs *will* and *ſhall*, in thoſe phraſes, are not auxiliary but principal verbs, declaring volition concerning the action indicated by the verb *go*. The proper Engliſh future runs ſimply, *I ſhall go, thou wilt go, he will go, we ſhall go, you will go, they will go*. P. 377.

Though this ſtatement is perfectly correct, Mr. M. is apprehenſive that he may not have done full juſtice to the clearneſs and preciſion of Mr. Whateley; however this may be, we cannot but regret that a work which contained things ſo excellent ſhould be loſt to the public. We are willing to hope that after being thus pointed out, it may even yet prove to be recoverable.

We cannot heſitate to pronounce the preſent treatiſe altogether

gether one of the moſt curious we have ever ſeen. But it is a work for the ſtudious and ſcientific, not for popular admiration. The peculiarities of the ingenious author's ſtyle have been remarked we believe in his other writings, but they cannot be any where more conſpicuous than in ſome parts of this book; particularly in the opening of the ſeventh ſection. He has alſo a few peculiarities of orthography, but not enough to give much offence, even to a faſtidious reader.

We have not often been more amuſed than by the lines which this author produces, as written by Monſ. Girardin, at Ermenonville, on a monument erected to the memory of Shenſtone.

> "This plain ſtone
> To William Shenſtone.
> In his writings he diſplay'd
> A mind natural.
> At Leaſowes he laid
> Arcadian greens rural." P. 253.

Mr. Girardin, who could read and tranſlate Engliſh with facility, ſuppoſed theſe lines to contain not only Engliſh phraſe but Engliſh verſe. How far they are remote from either, every Engliſhman muſt feel; and they are properly introduced to ſhow how difficult it is for a foreigner to catch the idioms and harmony of a language not native to him. Mr. Mitford regrets, as other learned men have done, that the Engliſh nation never formed an academy, like that of the French, to poliſh and to fix their language; and this regret introduces a teſtimony in favour of our great lexicographer, amply overbalancing many cavils urged againſt his noble work.

"But the ſpirit of trade," ſays Mr. M. "among its extraordinary operations in this country, has done that for literature, which the ſpirit of literature itſelf ſeems rather to have ſcorned. A ſociety of bookſellers, employing SAMUEL JOHNSON, produced that highly valuable work, imperfect as it is, a ſtupendous work for a ſingle man, his ENGLISH DICTIONARY." P. 376.

Mr. Mitford is well qualified to pronounce this, having ſtudied his native language, as well as many others, with care and accuracy. Nor will the preſent treatiſe on its harmony, compared with that of others, be ever conſidered by ſound judges as a trivial proof of his merit.

## Art. III. *Comicorum Græcorum Fragmenta, &c.*

(*Concluded from p.* 143.)

WE reſume our account of this publication.

P. 28. v. 11. "ὀπὴ aliquando notat feneſtram." Pierſon. ad Mœrin."—So alſo the Etymol. Mag. *v.* ὀπὴ, ſays, "ὀπὴ κυρίως τόπος τετρήμενος ἀφ' ὃ τις δύναιλαι ὀπήσασθαι, καὶ περιβλεψάσθαι· ὅτως Ἀριστόνικος ἐν σημείοις."

Suidas probably gave a ſimilar explanation. We now, indeed, find in him ὀπὴ, νύκλερις, ἢ διάτρησις. But νύκλερις is evidently a groſs blunder of ſome copyiſt: and we eſteem that conjecture to be not far from truth, which would ſubſtitute for it θερὶς, i. e. feneſtra.

P. 28. v. 16. "καὶ τῶδ' ἕκασην ἐστὶν ἀδιῶς, εὐτελῶς."

Mr. W. propoſes ἔχειν τιν' for ἑκάσην (for ſo it ſhould be accented). We prefer,

ΩΝ ἑς' ἔχειν ἑκάστην ἀδιῶς, εὐτελῶς.

P. 30. l. 3. "ὀψοφάγον· εἶτα πολύποδα πηχῶν δυεῖν."

In his obſervations on this paſſage, Mr. W. very confidently ſays, "Ne metrum claudicaret, *recte* reſcripſit Grotius πολύποδα pro πολύποδα"; we, on the contrary, heſitate not to pronounce πολύποδα to be inadmiſſible. Grotius, as a tranſlator, is unrivalled; but with the niceties of the Attic ſtage he does not ſeem to have been fully acquainted*. Hence it is, that on this and ſome other occaſions, he has attempted to ſalve the metre at the expence of propriety. On a very ſimilar alteration propoſed by the ſame ſcholar, the eminent Dr. Bentley writes thus: "Πολὺς inquit Grotius pro πολὺς ob verſum poſui. *Nollem equidem hoc viro magno excidiſſet.* Neque enim πολὺς Ionicum in Comico Attico locum habet, neque verſus eâ medicinâ eget, &c." Bent. ad Phal. 116. So alſo Toup, ſpeaking of an emendation propoſed by Upton, remarks, "Sed in ſcena Attica res agitur: quare nullus locus Ionico illo βιώσεται." To theſe conſiderations we may add, that the common form πολύποδ- occurs in this very fragment a few

* So alſo ſays Hemſterhuis in a paſſage quoted by Mr. W. in his preface.

lines

lines below: which Mr. W. would change into πωλύποδ', for uniformity ſake we ſuppoſe, for the metre is rather injured than improved by the alteration:

Τῷ πωλύποδός μοι τὶ κατάλοιπον ἀπόδοτε.

The editor's propoſed emendation merely ſerves to thruſt an anapæſt into the ſecond place inſtead of an iambic; a meaſure indeed commonly ſo introduced by comic poets, but in favour of which the regular foot ought not to be expelled. The verſe under conſideration may be reſtored, by reading,

ὀψοφάγον· εἶτα ΤΕ πολύποδα πηχῶν δυεῖν

or,

ὀψοφάγον· εἶτα ΓΕ πολύποδα πηχῶν δυεῖν.

Of γε ſo applied, many inſtances might be produced. We ſhall content ourſelves with a few:

Ariſtoph. Pl. 74.

1. "Νὴ τὼς θεὼς ἡμεῖς Γ', ἰὰν βούλῃ ΓΕ σύ."
2. "Καὶ μὴν διὰ τὼς χρηστὼς ΓΕ τιμᾶται μόνως. Ib. 93.
3. "Καὶ θαῦμα Γ' ἐδίν. ἐδὸ ἰγὼ γὰρ ὁ βλέπων." Ib. 99.
4. "Ἐμέλλιτόν μοι; Καὶ σύ Γ', ἀντιβολῶ, πιθοῦ." Ib. 104.
5. "Καὶ νὴ Δι' εἴ τί Γ' ἐστὶ λαμπρὸν καὶ καλόν." Ib. 144.
6. "Καὶ τας Γ' ἰταίρας φασὶ τὰς Κορινθίας." Ib. 149.

P. 31. l. 7. "ἦν ἐστὶν ἰδεῖν ἥδιον ἢ τὸ θεωρικόν." 'Apud. Athenæum, p. 236, Ed. Ald. & Lib. xiii. p. 563. Caſaub. legebatur ἦν ἰδεῖν ἥδιον ἐστὶν ἢ τὸ θεωρηλικόν. Pro θεωρητικόν dederat G. Canter. Nov. Lect. III. v. θεωρικόν Dalecamp. ἦν ἥδιον ἰδεῖν ἐστὶν ἢ τὸ θεωρικόν Αἰτοῦσιν ἡμῖν. Caſaub. ἔχουσιν ἡμῖν, quem Grotius omnino ſequitur, niſi quod ὑμῖν pro ἡμῖν malit. Verſum autem fruſtra tentarunt viri eruditi. Audi enim Daweſium in Miſ. Crit. 211. 'Severiores muſas coluiſſe video poetas Atticos, quam quæ in vocis hyperdiſſyllabæ ultimam correptam accentum cadere paterentur.' Vid. Angl. Cenſuram Porſoni Hecubæ (Monthly Review, Auguſt, 1799).' *Walpole.*

We have quoted the whole of this note for the purpoſe of obſerving on its want of perſpicuity. Who would not believe the *fruſtra tentarunt* to relate to every part of the propoſed change? Yet this cannot be, for θεωρικόν is admitted, and properly, into the text. The words muſt relate to the poſition of ἥδιον. But is the rule of Dawes abſolutely without exceptions? Hermann ſays not:

"Cæterum quod ὄψαια contra Daweſii canonem in Miſ. Crit. p. 211 & 212 prolatum, ultimam in ictu habet, id per me licet moretur eos, qui hujus oracula exceptione majora habent. Lex iſta D. ad ea exempla reſtringi debet in quibus ſyllabæ quæ N. paragogicum habere poſſunt, ſine hâc literâ ſub ictu ſunt.——

Cæterum

Cæterum id quoque falſum eſt, quod Daweſius ad iſtam rem verba duabus ſyllabis longiora requiri putat." Herm. ad Eurip. Hec. l. 566.

But in proof of his aſſertion he brings no examples; for ourſelves, one only occurs to our recollection:

" Εἰ πᾶσιν ἀνθρωποις πορίζομέν ἀγαθόν." Ariſtoph. Plut. v. 460.

P. 33. v. 2, 3. ——" παραμινῦλά σοι
ἐς πάνλα τὸν χρόνον"——

One of the primary uſes of critical enquiry is to correct the miſtakes into which the moſt learned are occaſionally betrayed; and which, in proportion to the reputation of thoſe who have been guilty of them, are apt to influence and miſlead the judgements of inferior ſcholars. Bentley, in his obſervations on this paſſage, ſays,

" Apud Stobæum eſt πάνλα τὸν χρόνον, quod verſus gratia ſic interpolavit Grotius, ἐς πάνλα τὸν χρόνον: atqui hoc neque elegans neque ſatis Græcum eſt. Nos ἄπανλα legimus; ſic enim cum accuſativo abſolute ponunt pro omni tempore perpetuo."—" Illud ἐς πάνλα χρόνον, ſays a critic (who, compared to the former, was a mere child, but who, in this inſtance, has certainly judged rightly) quæſo an nec Græcum ſatis nec elegans? Miror ubi hæc didicerit vir egregius. Miror ſi ita ſit cur in Philem. Frag. 130, ediderit,

" Κατὰ γῆν καλύψιν, κἀπὸ τῦ πάντ' ἐς χρονον." Philarg: Cantab. (Pauw.)—So alſo in Pindar,

——" ὁ δ' ἀθανάτων
Μὴ θρασσίτω φθόνος,
ὅτι τιρπνὸν ἰφαμιρον διώκων
ἴχαλῶ ἵππιμι, γῆρας ἔς τε τὸν μόρσιμον
Αἰῶνα." Iſthm. vii. 56—9.

But although Bentley's deciſion has been proved to be wrong, we are clearly of opinion that his correction is right. It is much more likely that ἄπανλα ſhould have been corrupted into πάνλα, than that εἰς or ἐς ſhould have been dropped by the tranſcriber. Thus Pindar,

" Ἀφθόνοις ἵπποισιν
Γένοιο, χρόνον ἄπανλα, Ζεῦ πάτιρ, &c." O. xiii. v. 35, 36.

And again,

" Ἔστιν, αὐτὸν μὰν ἐν τιρά-
ρα τὸν ἄπανλα χρόνον σχὶν ἀεὶ
Ἀστυχ ων, &c." Nem. I. 105—7.

Porſon's emendation in the fifth line of the fragment we are ſpeaking of is, as uſual, unqueſtionable: namely, ἃ δὲ μὴ σεαυῖν;

σεαυτῷ; vulg. εἰ μηδ' ἑαυτῷ, for which Bentley would have ſubſtituted εἰ δ' ὐδὲν αὐτῷ, and Pauw εἰ μηδὲν αὐτῷ.

P. 35. l. 8. "ζῆν τὸν λαβόνθ' ὡς βέλτ'· ἀλλ' ἴνιγί τι."

It would give us pleaſure to ſee ſome general rule of orthography eſtabliſhed in caſes of this nature. For ourſelves, we prefer that which ſhortens the terminating diphthong before the incipient vowel to that which elides it. Such alſo ſeem to be the ſentiments of the illuſtrious Profeſſor, who has printed,

"πῶς ἔν σὲ κρίνας μὴ ἀδικεῖν φύγω ψόγον;" Eurip. Hec. 1239.

where Hermann reads μὴ 'δικεῖν. Dawes indeed expreſsly aſſerts, that the Attics did not elide the diphthong: and of the *early* poets we believe this to be true; although Menander, Philemon, and their cotemporaries ſeem occaſionally to have indulged themſelves in that liberty.

P. 35. 11. "ἀποθανόντα τι." 'Lego ad Cod. fidem.' Brunckius in Gnom. Poet.

Winterton had edited the ſame long before. See Poet. Minores, p. 489. *Ed. Cant.* 1661.

Ib. 16. "ὀδυνήσει διὰ τέλους. Scripturam prætuli quam exhibent Cod. & Geſneri. Edit. in Tit. cviii. Brunck."

This is unqueſtionably the true reading. In the Poet. Min. we find ὃ δυνήσῃ διὰ τέλους, which, we ſuppoſe, Le Clerc transformed into ὃ δυνήσῃ διαζέλειν. The expreſſion διὰ τέλους is uſed in a ſimilar manner by Eurip. Hec. 1183.

"ἀλλ' ὃ δύναιτ' ἂν ΔΙΑ ΤΕΛΟΥΣ εἶναι σοφοὶ."

P. 37. 5-6. ——"ταῦτα, κἂν ἑκατὸν ἔτη βιῷς ἔτι,
ὄψει παρόντα."

Few paſſages of antiquity have exerciſed the talents of more able critics than this. Toup's note we ſhall take the liberty of tranſcribing.

"Ad hunc locum Menandri qui longe celeberimus eſt, et ex Hypobolimæo depromptus, ſcripſerunt viri eruditiſſimi Grot. Bent. Hemſterh. alii: ſed omnes invitis Muſis et nullo profectu. Verſus quintus corruptus eſt; emendabat Cl. Uptonus ad Arriani Epictet. κἂν ἑκατὸν ἔτη βιώσεται. Sed in ſcena Attica res agitur: quare nullus locus Ionico illo βιώσεται. Audacter reſcribo—ταῦτ' ἰταῖρε κἂν ἑκατὸν βιῷς ἔτη | ὄψει παρόντα. Error ortus eſt ex pronunciatione βιῷς ἔτη—βιώσεται. Plat. in Phæd. Ἀλλὰ γὰρ φαίην ἑκάστην τῶν ψυχῶν πολλὰ σώματα καλαζείβειν, ἄλλως τε κἂν πολλὰ ἔΤΗ ΒΙΩ. Illud autem ἰταῖρε vernilitatis comicæ eſt. Notus verſiculus κέρδαινʼ, ἰταῖρε, καὶ θέρους καὶ χειμῶνος. Toup. Emend. in Suid. v. II. p. 451.

The

The propoſed change of βιώσεσθαι into βιῷς ἔτη, is called by Porſon, in his appendix to Toup, a maſterly correction (egregia reſtitutio) but for ταῦτ' ἐταῖρε, he propoſes ταὐτὰ ταῦτα, a form of expreſſion which occurs in a fragment of the Dyſcolus of the ſame author.

" ἰκεῖθεν ἔσαι, ταὐτὸ ταῦτό σοι πάλιν."

To the mature deliberation of the ſame eminent ſcholar, we are indebted for the emendation adopted by Mr. W. Of its truth not a doubt can remain; and it clearly and ſatisfactorily accounts for the introduction of the vulgar corruption. The tranſcriber, miſled by his ear, wrote probably ἓν βιώσεσθαι. Some corrector obſerving, that the ſenſe required ἔτη, improved upon the blunder, and transformed ἔτι into ἔτη. Some curious inſtances of this ſort are produced and corrected by the Profeſſor in his *addenda* ad Eurip. Hec. l. 788. To which we will add one which occurs in Virg. Æn. I. l. 444, 5.

—— ſic nam fore bello
Egregiam, et facilem *victu* per ſecula gentem.

How extremely flat and unpoetical this facilem victu is (or victus, which ſome prefer) cannot eſcape the obſervation of a taſteful reader. We have little doubt that the poet wrote,

—— ſic nam fore bello
Egregiam, et facilem VICTIS per ſecula gentem.

The clemency of the Romans to the conquered nations is well known to have formed a part of their policy. And it is alluded to in a paſſage of the ſame poet, which will at once illuſtrate and confirm our correction.

Tu regere imperio populos Romane memento;
Hæ tibi erant artes; paciſque imponere morem,
PARCERE SUBJECTIS, et debellare ſuperbos. Æ. 6. 852.

P. 38. l. 2. " ὡς ὠνήμεθα."—We think with Mr. W. that ὠναίμεθ' ἄν ſhould be reſtored.

P. 39. l. 6. " ἐδ' ἵνα δ' ἴχοις ἰδεῖν ἄν," &c.

" Bentleium mirabar ita ſcribentem in Phil. reliquias, p. 117. 'Græci πλέον ἔχειν *proficere* dicunt non πλέον ποιεῖν.' Imo vero æque ac illud. Amphis Athen. II. p. 69. C. Theocritus Chius VIII. p. 344. B. Andocides 19, 27 (ſcripſerat; ἐδέ γέ τι πλέον ποιήσειτε) Eurip. Hippol. v. 284. & dederat Philemon.

Τί δῆτα ποιεῖς πλέον; Δ. ἐδέν, ἡ λύπη δ' ἔχει,
Ὥσπερ γε δεινὸν τοῦτο καρπόν, ἐδάκρια.

Alterum

Alterum πλέον ἴχειν olim etiam lectum fuit in v. Menandri (Frag. p. 240) nam ubi vulgatur in Stob. Florileg. 497, 6, οὐδ' ἵνα δ' ἴχοις ἰδεῖν ἄν, οὐδ' εἰπεῖν ὅτῳ. Cod. hujus Flor. MS. pleraque ſaltem exhibens vet. Poet. dicta, quem in Leidenſi Bibliotheca, cum multis, latentem, nuper adeo adhibui, obtulit eadem quæ dat Ed. Vineta Trincavelli: οὐδὲν ἴχουσι πλεῖον, οὐδ' ἰρεῖ ὅτῳ. Hinc ſincera lectio facile eruitur;

Οὐδὲν δ' ἴχουσι πλεῖον, οὐδ' ἰρεῖς ὅτῳ
Οὐκ εἰσὶ πάπποι. VALCKENAER. Diatr. p. 150.

We are perfectly at a loſs to conceive any reaſon which could have influenced Mr. W. to retain the old corrupt reading, approving, as he does, of the propoſed emendation, and authorized as it is by MS. This looks like a piece of critical caprice, from which we are compelled to withhold our approbation.

P. 40. l. 6. "ἅπανθ' μᾶλλον εὐθὺς εἰπεῖν ἂν δοκῶ,
ποιεῖ με, πλὴν ἄνθρωπον."

The phraſe μᾶλλον πλὴν for μᾶλλον ἢ ſtrikes us as being very unuſual: might we not read ἅπανθ' μὴν ἀλλ', or ἅπανθ' ἧπτ' ἀλλ'?

P. 45. In the fragment here edited, a line occurs which is entirely repugnant to the metre:

περὶ τοῦτό τ' αὐ|τοῖς πῶ|λῦς ἀνά|λῶται χρόνος.

that the ſecond ſyllable of ἀναλῶται is ſhort admits of no doubt:

——————"Αλλ' ἓν θεὸς
τὸν τῆς ἀλώσης πόλεϖ ἐκλείπειν λόγϖ. Æſchyl. Sep. c. Theb. 219.

Clerc diſcovered the error, and corrected it, not very happily, by ſubſtituting πολὺς. The true reading we conceive to be,

περὶ τοῦτό τε πολὺς αὐτοῖς ἀναλῶται χρόνϖ.

"Hoc ſemel obſervandum eſt, ſays Porſon, nihil tam frequenter in librarios cadere quam verborum ordinem immutare." Præf. ad Eurip. Hec.

The following line which will be found in p. 46, appears liable to ſimilar objections:

Μὴ ὁ τίχνην μαθὼν δύναιτ' ἂν ἀσφαλῶς ζῆν τὸν βίον.

Unleſs Μὴ ὁ are conſidered as coaleſcing into one ſyllable, the verſe cannot be reduced to any thing like trochaic meaſure, and of ſuch a licence we recollect no inſtance. We would ſubſtitute therefore,

Μὴ τέχνην μαθὼν, &c.

or,

or, by a ſlight tranſpoſition,

Μὴ μαθὼν τίχην δύναιτ ἂν, &c.

The laſt paſſage to which we ſhall direct the reader's attention, is a line in a fragment of Diphilus.

P. 51, v. 21. οὐκ ἔστιν ἰχθυηρὸν ὑπὸ σοῦ μεταλαβεῖν.

The ſenſe evidently requires, that ἰχθυηρὸν ſhould in this place be equivalent with ἰχθῦν, or ἰχθυίδιον, but we very much doubt whether it will admit of ſuch a meaning. Ariſtophanes uſes it in a very different acceptation, as ſignifying not a fiſh, but a veſſel containing a fiſh.

"Οξις δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
Χαλκῆ γίγονται. τὰς δὲ φιναξίσκας τὰς σαπρὰς
Τὰς ἰχθυηρὰς, ἀργυρᾶς πάρισθ' ὁρᾶν." Plut. 812—4.

Upon which the Scholiaſt obſerves, ἰχθυηρὰς δὲ, φιναξίσκας τὰς ἐπιτηδείας ἰχθῦν χωρῆσαι.

Grotius, apparently aware of this, propoſed ἰχθυήριον, a word unknown, ſays Schweighæuſer, to the Greeks. Perhaps we may read

οὐκ ἐστὶν ΙΧΘΥΔΙΟΝ ΥΠΑΙ σοῦ μεταλαβεῖν.

We cannot cloſe our remarks without expreſſing the obligations which have been conferred upon the literary world, by the maſterly emendations, which the ſagacity of Profeſſor Porſon has introduced into many of the pieces in this collection; whoſe readineſs to ſtretch forth his guiding hand to ſuch as are embarking on the dangerous ſea of criticiſm, deſerves our warmeſt praiſe. We will alſo add, that the preſent publication is creditable to Mr. W.'s induſtry, and ſhows him to have read with attention the obſervations of many eminent ſcholars. He will, however, excuſe us if we remark, that the volume would have been enhanced in value, if inſtead of referring the young ſtudent to books, ſome of which are of high price, and can ſeldom have a place on the ſhelves of a juvenile ſcholar, he had given a collective view of ſuch critical obſervations as relate to the reſpective paſſages in his own collection. Of his editorial powers we muſt wait for further ſpecimens before we can decide upon them. The greater part of what he has now ſubmitted to the public had occupied the talents of ſo many able men, that little remained but to adopt the corrections, which they had previouſly ſuggeſted.

ART.

ART. IV. *Physical and Metaphysical Inquiries.* 8vo. pp. 335. Longman, Hurst, Rees, and Orme. 1806.

THIS is one of the most extraordinary productions that have fallen under our review, extraordinary as the productions of such inquirers generally are. In the preface, after pleading the cause of *metaphysics* against those who "decry that science as a collection of the dreams of folly," the author apologizes for the style of his work by modestly acknowledging that "he never derived the advantage of what is called a liberal education." This modesty, however, must have deserted him, when he expressed his confidence, that those opinions which he holds in opposition to almost every philosopher of eminence, "will be found to be the unavoidable deductions of reason!" If it be true that he had not the advantage of a liberal education, which is rendered highly probable by the almost innumerable grammatical blunders which occur in this volume, less confidence would surely have become him, when speaking of principles in which he differs from such men as Clarke, and Locke, and Berkeley, and Reid, and Newton!

His inquiries are divided into three chapters, in the first of which he treats of *matter;* in the second, of the *Deity;* and in the third of *free-will.* In opposition to Berkeley he finds that matter not only *exists*, but is eternal and *self*-existent; and the redoubtable argument or fact from which he deduces this last conclusion, in opposition as well to Newton and Locke as to Berkeley, is that *men* by no chemical progress whatever can *annihilate* one atom of matter! In opposition to Locke, and he might have added Newton and Clarke, and Cudworth, with a hundred others both ancient and modern, he finds that a *creative* power is an absurdity or contradiction; and by an argument, which he *may* have borrowed from the German theosophist Jacob Behmen, he labours to prove, that "if the Deity has made matter, he must either have possessed the substance in himself, or procured it from something else!" He contends against Clarke that the Deity possesses neither immensity nor infinite power; and considers him as an *improveable* Being like man, with this difference only, that "the sphere of his comprehension and the objects of his *study* are incomparably greater!"

Even in advancing this strange position it may reasonably be questioned if the author be original. We once saw

ſaw a monkiſh manuſcript, on the creation of the world, in which was an illuminated repreſentation of the Creator, repoſing, after his labours, in an eaſy chair, and reading a book! and that ſome ſuch abſurd repreſentation may have ſuggeſted the author's notion of the *improveability* of the Deity is the more probable, that the notion itſelf is utterly irreconcileable to one of his own maxims when treating of the powers of matter. He there reaſons, when he reaſons at all, from the indiſputable truth, that *whatever is ſelf-exiſtent is unalterable;* and as he allows the Deity to be ſelf-exiſtent, it follows of courſe that the Deity is unalterable; but how any thing, whether being or property, which is unalterable, can be *improved*, our inquirer has not taught us, and, we may venture to predict, never will teach us. It is but fair however to acknowledge that many of his arguments, which may be found likewiſe in the works of Ray, Derham, and Paley, for the intelligence of the Deity, are well put; and that he really ſeems not to be an *intentional* pleader for atheiſm.

In the chapter on free-will the author often argues as if he were a neceſſarian, though he repeatedly declares that he is not ſo; and in page 306, urges for liberty one very forcible argument, which has indeed been often urged before, and to which no neceſſarian has yet given a ſatisfactory anſwer. Truth, however, compels us to ſay, that theſe inquiries taken altogether are of no value; and that the inquirer ſeems not to underſtand the reaſonings of Berkeley, Clarke, Locke and others, whoſe doctrines he pretends to confute. This is indeed a heavy charge, which ought neither to be made by us, nor received by our readers, without proof. We ſhall therefore ſupport it by an examination of his confutation of Berkeley's theory; becauſe that is the part of his book, with which he ſeems beſt pleaſed himſelf; and becauſe we are as much convinced as he is, that the theory is not tenable; though we are ſo far from thinking with him, that "whatever Berkeley's intention were, and however great his abilities, he can never be conſidered as a friend of men," that we are much more inclined to unite with Pope in allowing "to Berkeley every virtue under heaven." This, however is nothing to the purpoſe of the preſent inquiries.

"Berkeley," ſays this author, "contends, *that though it were poſſible for matter to exiſt, it would be impoſſible for us to know it; becauſe by ſenſe we know nothing beſides our own ideas and ſenſations.*" Every man's experience will beſt decide this point, and to it I appeal. In ſeeing, hearing, taſting, ſmelling, and feeling, do not the ſenſes communicate the idea of a *material* object? Do

we not feel the impression of something acting from without? Do we not certainly know that it is not produced by any thing within? And does not every experiment we can make upon the subject confirm the fact? It is not confirmed by the evidence of one single sense only, but all the senses declare the same thing, and often unite their testimony on the same subject. The apple which I feel solid and figured in my hand, appears coloured and figured to my eye; my nostrils pronounce its odour, and my mouth its taste. The fire which occasions pain when I approach too near it, I perceive at the same time melting metals; and I am equally certain that the fire and the metals are material substances existing without me, as that pain is a sensation within me. It is thus that the materiality of objects of sight *are* (is) very often confirmed by the sense of feeling, those of taste by smell; and even *those* of hearing, although it is a more detached sense, *is* (are *) corroborated by some of the rest." P. 9. And again, "much of the argument in favour of the Berkleyan system rests on this—that our *ideas are not things*; that the mind perceives the *shadows* or *images* of objects, and *not the objects themselves*; and that the *senses are not only deceitful*, but differ in different persons." P. 322.

Though we have no high opinion of this author's perspicacity or acuteness, we can hardly permit ourselves to believe, that had he read, with any degree of attention, *the Principles of Human Knowledge*, and the *Dialogues between Hylas and Philonous*, he could have given a representation of Berkeley's theory so directly the reverse of truth, as that which is exhibited in these two extracts. Berkeley is so far from saying that our ideas are *not things*, that he again and again declares his system to rest on their *being things* over which we have no power; he is so far from saying that the mind perceives only the *shadows* or *images* of objects, that he contends with the utmost earnestness, that the objects of its immediate perception are not merely *real*, but the *only objects*, besides spirits or percipient beings, that we have any reason to believe *exist*; and instead of representing the senses as *deceitful*, he over and over insists on the *evidence of sense being irresistible*. All this will appear to the reflecting reader even from the following extracts, in which the bishop employs, in support of his theory, the very arguments, by which the present author dreams he has demolished it.

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* We have inserted *are* instead of *is*, because the word *those*, which by the author's punctuation, appears to be the nominative, is in the plural number. The sense we admit requires *materiality* to be the nominative; but in that case the structure of the whole sentence is improper.

"Whatever we ſee, feel, hear, or anywiſe conceive or underſtand, ſays Berkeley, remains as ſecure as ever, and is as real as ever. There is a *rerum natura*, and the diſtinction between realities and chimeras retains its full force. If by *material ſubſtance* is meant only ſenſible body, that which is ſeen and felt, (and the unphiloſophical part of the world, I dare ſay, mean no more) then I am more certain of matter's exiſtence than you, or any other philoſopher, pretend to be. If there be any thing which makes the generality of mankind averſe from the notions I eſpouſe, it is a miſapprehenſion that I deny the reality of ſenſible things: but as it is you who are guilty of that and not I, it follows that in truth their averſion is againſt your notions and not mine. I do therefore aſſert that I am as certain as of my own being, that there are bodies or corporeal ſubſtances (meaning the things I perceive by my ſenſes) and that granting this, the bulk of mankind will take no thought about, nor think themſelves at all concerned in the fate of thoſe unknown natures, and philoſophical quiddities, which ſome men are ſo fond of."

Again, as if he had been aware of the uſe to be made of our author's *apple*, he ſays,

"I ſee this *cherry*, I feel it, I taſte it: and I am ſure *nothing* cannot be ſeen, or felt, or taſted: it is therefore *real*. Take away the ſenſations of ſoftneſs, moiſture, redneſs, tartneſs, and you take away the *cherry*. Since it is not a being diſtinct from *ſenſations* (qualities); a *cherry*, I ſay, is nothing but a congeries of ſenſible impreſſions, or ideas perceived by various ſenſes; which ideas (qualities) are united into one thing (or have one name given them) by the mind; becauſe they are obſerved to attend each other. Thus when the palate is affected with ſuch a particular taſte, the ſight is affected with a red colour, the touch with roundneſs, ſoftneſs, &c. Hence, when I ſee, and feel, and taſte, in ſundry certain manners, I am ſure the *cherry* exiſts, or is real, its reality being, in my opinion, nothing abſtracted from thoſe ſenſations. But if by the word *cherry* you mean an unknown nature diſtinct from all thoſe ſenſible qualities, and by its exiſtence ſomething diſtinct from its being perceived; then indeed I own, neither you nor I, nor any one elſe can be ſure it exiſts*."

We have elſewhere obſerved,† that the theory of Berkeley, though we cannot adopt it, is ingenious and conſiſtent, and that the queſtion between him and ſuch of his antagoniſts as underſtand him is only this.

"Are our ſenſations produced by the immediate agency of the ſupreme mind on our minds, or by the impulſe, attraction, or

* Dialogue third between Hylas and Philonous.

† Britiſh Critic, Vol. xxvii. p. 162.

repulſion

repulſion of corporeal ſubſtances on the organs of ſenſe, from which motion is communicated to the ſenſorium, where by a law of nature, it excites ſenſation?"

We obſerved likewiſe, after Dr. Reid, that there is nothing in Berkeley's theory abſurd or utterly impoſſible; but our inquirer is of a different opinion, and thinks this a raſh obſervation.

"There is no truth," ſays he, "more ſelf-evident than this, that no being can give what he does not poſſeſs; and if the Deity be immaterial, he cannot poſſeſs material properties, for this is impoſſible. Let any man try to conceive how *a ſpirit could perſonify matter*, or produce thoſe ſenſations which ariſe from material properties. How could a ſpirit *impreſs* the idea of figure and extent, when it is poſſeſſed of neither; or of length, breadth, or thickneſs, when it is poſſeſſed of no dimenſions, and conſequently incapable of being meaſured? How could it communicate the idea of number, when it is poſſeſſed of no variety of parts, but is one and indiviſible? or impreſs the idea of ſwiftneſs and ſlowneſs, when it is incapable of motion? Again, how could a ſpirit communicate ideas of roughneſs and ſmoothneſs, hardneſs and ſoftneſs, when it is incapable of being felt; of colour, when it is incapable of being ſeen; or of ſound, taſte or ſmell, when it is not poſſeſſed of any ſuch qualities? It is evident to every one who duly conſiders theſe things, that no ſpirit *could impreſs* any ſuch characters upon our minds: ſuch a being not only wants the capacity, but the very idea of it is contrary to its nature." P. 13.

Whether we have conſidered theſe things *duly* we cannot ſay; but we have conſidered them with as much attention as we are capable of giving, and yet have not been able to diſcover that evidence of which this inquirer ſpeaks. We ſhall therefore take the liberty to put to him one or two queries in our turn, which he may perhaps do well to anſwer in the ſecond edition of his book. He admits, P. 1. that "mind, as exiſting in man, is diſtinguiſhed from matter, and that its eſſence is not determinable by extenſion, form, or any other quality of matter." How then can it *receive* the idea of figure and extent, when it is poſſeſſed of neither; or of length, breadth and thickneſs, when it is poſſeſſed of no dimenſions? How can it *receive* the idea of number when it is poſſeſſed of no variety of parts; of roughneſs or ſmoothneſs; of hardneſs or ſoftneſs, when it is incapable of being felt; of colour, when it cannot be ſeen; of ſound, taſte or ſmell when it is deſtitute of all ſuch qualities? That the human mind *does* receive all theſe ideas is however in-

diſputable; and it is therefore equally indiſputable that the Divine mind *may communicate* or excite them all, without the intervention of material ſubſtance; but *how* they are communicated either by mind or by matter, is equally unknown to us, to the inquirer, and to all mankind. The approach of a magnet communicates motion to iron, and the ſtroke of a racket communicates motion to a billiard ball; but who that has thought, or is capable of thinking, of theſe things, will preſume either to ſay himſelf, or to aſk his neighbour, *how* motion is communicated either in the one caſe or in the other? The *facts* are unqueſtionable; but the *ratio* of them is beyond the reach of the human faculties, which muſt reſt ſatisfied with referring every event to ſome cauſe indeed, and all ſecondary or ſubordinate cauſes to the *fiat* of the Almighty when he formed the univerſe. But we have not yet done with theſe queries.

If it be true, as this author ſays, that "no being can give what he does not poſſeſs," how can matter, which, by his own confeſſion poſſeſſes no ideas, *communicate ideas* to the minds of man? How can a bit of ſugar, which poſſeſſes not the ſenſe of taſte, communicate to the palate the taſte which we call *ſweetneſs*; or a roſe, which knows nothing of ſmell, the *odour*, which we experience when it is held near the noſe; or a piece of wood three feet long, the idea of *a yard*, when it knows nothing of menſuration? An advocate for the theory of Berkeley might aſk, if it be not infinitely more probable, that the Divine mind, which from all eternity has poſſeſſed every poſſible idea, communicates from time to time to the human mind, ſuch ideas as it can receive, than that this is done by *material ſubſtances*, which *poſſeſs no ideas whatever?* and if ſuch be the concluſion deduced, by this inquirer's mode of reaſoning, from what he calls *the moſt ſelf-evident truth*, does it not follow that he underſtands not the queſtion which he pretends to diſcuſs; and that here he lays down principles and modes of reaſoning calculated to ſupport that ſyſtem, which he thinks he has demoliſhed. With reſpect to the maxim itſelf, "that no being can give what he does not poſſeſs," it is obviouſly not a ſelf-evident truth, but a palpable falſehood. No being indeed can produce any thing *more perfect* than himſelf; but men daily give to their works properties not poſſeſſed by themſelves, and even this author allows the Deity, though he has no form, to have reduced into form the chaotic elements of the univerſe, and given to the heavenly bodies that projectile force, which combined with gravitation, produces the motions of each, and keeps them all in their reſpective orbits.

ART.

ART. V. *Saul; a Poem, in Two Parts. By William Sotheby, Esq.* 4to. 190 pp. 18s. Cadell and Co. 1807.

AMONG the many claims of Mr. Sotheby to the public attention, there are few which will not be recollected with pleasure by many of our readers: his mellifluous version of Wieland's Oberon probably by all. He now comes forward as a narrative poet; whether epic or not, we leave to be decided by critics more bigotted to mere names *. He writes in blank verse, and has taken, like the authors of the Exodiad, a sacred history for his theme. Nothing is prefixed, to bespeak the attention, or conciliate the favour of the reader, except that, which is well calculated to do both, a kind of *Canzone*, or elongated Sonnet, addressed to the wife of the author: a Lyric strain of much beauty and pathos, which our readers will doubtless be glad to peruse.

" How, as I grace with thee my opening lay,
How, with what language, Mary! may I greet
Thy matron ear, that truth's pure utterance meet
Sound not like flattery? In life's youthful day,
When to thy charms and virgin beauty bright
I tun'd my numbers, Hope, enchantress fair,
Trick'd a gay world with colours steep'd in air,
And suns that never set in envious night.
Ah! since that joyous prime, beloved wife!
Years, mix'd of good and ill, have o'er us past:
And I have seen, at times, thy smile o'ercast
With sadness. Not the less my lot of life
With thee has been most blissful.—Heavenly peace,
Thy guardian angel, Mary! has beguil'd
My woe, and sooth'd my wayward fancy wild,
Nor shall its soothing influence ever cease
Thou present, weal or woe, as may, betide!
Hail wife and mother, lov'd beyond the bride!" P. iii.

A sonnet to the sons of the author is also prefixed to the second part of the poem; but though of merit to be admired alone, it will hardly bear to follow that which we have now inserted.

* See p. 186 of this volume.

The mental malady of Saul, and his ſubſequent hiſtory, to his death, form the tiſſue of this poem; concerning which, every reader will aſk why Saul, the rejected of God, ſhould be made the ſubject, rather than David the choſen and approved? To this we can only anſwer by conjecture, that David ſeemed to the author to be pre-occupied, by Cowley's Davideis; at the ſame time, the difference is only nominal, for though Saul gives the name to the poem, David is the real hero of it; as will appear by reciting the arguments.

Part I. B. 1. "Invocation.—Subject of the Poem.—Saul, King of Iſrael afflicted by an evil Spirit.—His appearance before the Tribes aſſembled at Gibeah.—Samuel, the Prophet, announces Saul's Defeat and Death."

B. 2. "Proem.—Deſcription of the Armies at Ephis-dammin.—Abner exhorts the Hebrews.—Saul joins his Hoſt.—Iſrael daſied, and put to flight by Goliah."

B. 3. "David ſooths by his Minſtrelſy the troubled King, —Slays Goliah."

B. 4. "Proem.—Hymn to Jehovah on the entry of the triumphant Iſraelites into Gibeah.—Saul's envy and hatred of David.—Dedication of the Spoils."

Part II. B. 1. "Proem.—Saul reſolving to ſlay David, is prevented by Jonathan.—Michal, Saul's youngeſt daughter, urges David's flight from Gibeah.—Interview of Saul and David."

B. 2. "Proem.—David defeats the enemies of Saul,—weds Michal,—is again perſecuted by Saul,—anointed King by Samuel, —foreſees in viſion the Kings of Iſrael and of Judah,—predicts Meſſiah."

B. 3. "Proem.—Samuel dies.—David again perſecuted by Saul.—Jonathan's covenant with David at Ezel.—Interview of David and Michal.—David ſeeks refuge at Gath.—Feigns himſelf mad.—Witneſſes the rites of Aſhtaroth and Moloch.—His deliverance from the Philiſtines."

B. 4. "Proem.—The meeting of Saul and David at Engaddi.—Saul cauſes Ahimalech, and all his houſe, prieſts of the Lord, to be ſlain.—The Philiſtines, in great force, encamp nigh Gilboa.—Saul enquires of the Witch at Endor.—The Iſraelites defeated.—Saul periſhes, ſelf-ſlain, on Gilboa.—David laments over Saul and Jonathan; is crowned at Hebron; defeats his enemies.—Concluſion."

David, we ſee here, is the principal ſubject of the greater number of books in the poem; and ſince it concludes with his triumph, and the eſtabliſhment of his kingdom, as the type

and

and great mortal progenitor of the Meſſiah, he is doubtleſs more properly the Hero of the poem than Saul, from whom it is named. Morally alſo, Saul ought to be the ſecondary perſon of the piece; for to fix the principal attention of the mind on a man ſo very unhappily circumſtanced throughout, as Saul appears, is painful and melancholy; but to look up to David, as to him whoſe triumph and eſtabliſhment are the very objects of the whole deſign is pleaſing and entirely ſatisfactory. All this, however, affects only the name, which, whether it were SAUL or DAVID, can make little difference as to the merit of the compoſition.

We proceed then to the form and texture of the poem, concerning which no candid perſon will heſitate to ſay, that it contains a large infuſion of the genuine ſpirit of poetry, and many ſpecimens of fine writing. It could not well be otherwiſe. The author has frequently proved both his ſkill in compoſition, and the poetical energies of his mind. But we regret to ſay, regarding the poet as we do, for every other quality no leſs than for thoſe connected with his art, that we cannot applaud the ſyſtem on which he has proceeded, either in the plan or the compoſition of this poem. As a narrative poem, it appears to us defective in the want of clearneſs and connection. Great events, connected with the very ſubſtance of the poem, are ſometimes only alluded to with a kind of Lyric obſcurity, which certainly is not narration *. But more unfortunate, to our apprehenſion, is the ſtyle of compoſition adopted throughout the poem. The author ſeems to have ſuffered himſelf to be ſeduced to emulate the tricks of ſome modern poets, (whoſe very breaks and form of printing he adopts) inſtead of the ſober, clear, and intelligible ſtyle of our beſt writers. His ſentences are abrupt and broken; he delights in uncommon forms of apoſtrophe, and unuſual artifices of verſification. The ſtyle is, to our feeling, rather Lyric than Epic; and very frequently has all the obſcurity of the Ode. Theſe qualities of the compoſition appear even in the very beginning. The ſubject is announced in two fragments of lines, divided from the reſt of the page.

* Of this we might cite ſeveral inſtances, but none ſo remarkable as that which occurs at page 148 and 149, from the laſt line of the former to the bottom of the latter, the whole of which no perſon, we think, could underſtand, who did not well know the original narrative.

" Saul I ſing
Smitten of God."

Then, inſtead of any narrative commencing, a queſtion is aſked.

" Spake not the omnipotent word,
When Iſrael the redeem'd, the choſen, paſt,
On journey thro' the wilderneſs of Sin,
Wonders and ſigns accompan'ing: by night
A flame of fire, a pillar'd cloud by day:
Spake not the omnipotent word?"

Then follows the divine decree, after which, without ſaying that the decree had been diſobeyed, the poet only ſays, in two more broken hemiſtichs:

" Jehovah long provok'd
Had ſtay'd his outſtretcht arm."

Preſently indeed we are told, with equal abruptneſs,

" Saul rebellious diſobey'd
Jehovah."

But all this is very obſcure, and very unlike the clear and flowing ſtyle, which, we know, from ſome of his other works, the author could command. This therefore muſt have been choice: and in objecting to it we only mean to ſay, that it is a choice we ſhould not have made. Let others judge between us. The deſcription of the madneſs of Saul, which ſoon follows, is replete with poetical thought and imagery; but the ſtyle to us extremely unpleaſing.

" Fear, ſtrange fear,
On Iſrael's King fell terrible. At times,
The hair of his fleſh ſtood up, and all his bones
Shook, while an image paſt before his face."

Very terrific certainly, but far from natural in cadence or expreſſion, and in our opinion not the more impreſſive for the artificial ſtructure. Soon after;

" On his brow
Dwelt peace, dwelt innocence, dwelt gentle joy."

We ſhould have written;

Dwelt peace, and innocence, and gentle joy.

The repetition of ſo harſh a word as dwelt, ſurely is not at all analogous to peace and joy; nor do we much more ap-

prove

prove the reiteration of the monarch's name, four lines further.

" That form was Saul:
Saul beautiful, Saul guiltleſs, Saul belov'd."

We will not dwell on the objections of this kind, which have occurred to us in the peruſal of the poem. Suffice it to ſay generally, that in our opinion the poet has, in this inſtance, been unfortunate in the choice of his ſtyle. That he has preferred the ſtrange, the aſtoniſhing, the abrupt, the artificial, in all ſhapes; to the pure, the elegant, the natural, which were equally in his power to command. He may have reaſons for it. He doubtleſs has reaſons, by which he juſtifies it to himſelf; but we never can relinquiſh a taſte formed on other models, to be tutored in ſuch a ſchool. To diſguiſe this would be diſhoneſt: to declare it ought not not to be offenſive. There ought not to be in Literature any diſagreement about taſte, which is free to all. The public, aided by the diſcuſſions of the learned, will in time decide which is right. Having honeſtly ſaid what we feel, reſpecting the general ſtyle of this poem, of which every one who is capable of judging, will eaſily find the proofs and examples, we ſhall take up the more pleaſing taſk of extracting ſome paſſages which we think excellent; without even pauſing on the inſtances, which may be interwoven, of the other kind. Very admirable, in our opinion, is the prophetic ſong of David which concludes the ſecond book of Part II. and admirable not only in poetry but in religious ſentiment and feeling.

" David reply'd not: O'er his gaze, in trance,
Glow'd viſions, as the Minſtrel's hurrying hand
Swept inſpiration from his prophet harp.
" Rejoice! rejoice, (the ſon of Jeſſe exclaim'd,)
'Tis preſent. Lo! the luminous viſion clear!
The myſtery, ere the birth of time, fore-doom'd.
The promiſe, hail'd afar, from age to age,
By ſeer and prophet, beckoning into birth
The empires. Hark! their voice, which darkly ſpake
Of trouble and viciſſitudes on earth,
With change of kingdoms, clearly heralds forth
One realm, one nation, one eternal King,
Chriſt! Heard ye not the voice of joy, the voice
As of a hoſt, a multitude in heav'n?
'Glory to God on high! Peace, peace on earth!'
Rejoice, ye ſhepherds! ye, who nightly keep
Your flock by Bethlehem! Lo yon ſtar! Come forth,

Hail

Hail the deſire of nations! From the eaſt
Come forth ye Sages! for th' expected birth
Prepare rich offerings! Worſhip, earth! thy Lord,
A babe within the manger. Give the King
Of glory entrance. Wherefore mourn'd the prieſt?
Why wept ye, who the former pomp beheld?
Lift up your h ads, ye gates! be ye lift up,
Ye everlaſting doors! and give the King
Of Glory entrance. Who goes forth in pow'r?
All nature hears th' Omnipotent. Ye winds!
Be ſtill! Thou, troubled ocean, ſink to reſt!
Thou, ſick, be heal'd! Thou, lame, ſtand up! Thou, blind,
Receive thy ſight! Thou, in the grave, ariſe!
Ye demons from the diſpoſſeſt, confeſs
God in the veil of fleſh! Oh, Son of Man,
Thy word is life eternal: Thou art life.
Spare me, afflicting viſions! ſpare my ſight!
Oh, burden'd with the ſins of humankind,
What agony like thine? Big drops of ſweat
Fall from thy brow, like blood. Lo! angels come
Adminiſt'ring! Oh, thou art mock'd, yet dumb;
Scourg'd, but without complaint. Ye know him not.
Abraham, your father, knew, and joy'd to ſee
His day. Lo this, the only Son of God:
An offering, a free ranſom for mankind.
I ſee the ſpotleſs Lamb whom God provides,
An everlaſting ſacrifice. 'Tis done,——.
Juſtice and Mercy meet upon that croſs.
He bows his head in death. Oh heav'n, and earth!
Angel and man, bear witneſs of the God!
Darkneſs above: Earth to its centre ſhakes;
The graves are open'd, and the dead come forth.
The veil is rent in twain. Salvation beams
Upon the heathen world. Thou, in the grave
Who ſlept'ſt without corruption, thou art ris'n
Victor of death. Heav'n opens—Thou art thron'd
Creator! Judge! Redeemer! Thou art thron'd
On the right hand of God, eternal King!"
He ſpake: and the prophetic viſion clos'd." P. 139.

The Proems announced in the arguments, to the greater part of the books, are often, with reference to the whole as a compoſition, too digreſſive, but in other reſpects they are full of beauty. The following ſpecimen we ſhall inſert, not only for its poetical merit, but its high and animating tone of patriotiſm.

Sing I of reſcued realms, and high renown
In victory won, and that heroic Chief,

Who

Who, in the ſtrength of Heav'n, reſiſtleſs, drave
Aſunder, as wing'd lightnings cleave the clouds,
The ſtorm of battle? Rings the ſtrain of war
Sonorous on my lyre; and ſhall the ſong
Be mute, high-honour'd Albion, of thy fame,
My native country? Thou that midſt the wreck
Of ſtates, earth's ancient empires, towr'ſt alone,
By other than the might of mortal pow'r
Upheld. They fell, they vaniſh'd as a ſound,
The ſovereignties, that, truſting in their ſtrength,
Stood on the rampir'd height, and o'er the foe,
From fort and iron citadel, wav'd wide
The banner of defiance. Their proud baſe,
War-rais'd, has bow'd beneath them. But the baſe,
Outſtretch'd from eaſt to weſt, that bears aloft
The column of thy empire, reſts its ſtrength
On Liberty. The pow'rs, that guard thy realm,
Appalling from thy ſhores the gather'd hoſt,
Valour and unanimity. Thy ſway
Is juſtice, ſooth'd by Mercy. In the Eaſt,
Emporium of the world, on whoſe far bound
Young Ammon, in his race of glory curb'd,
Dropt the unfated tear: Thou, in the ſway
Of victory, ſelf-reſtrain'd, haſt hung the ſcales,
Poiſing the fate of empires, and thron'd chiefs,
Fixt on the ſhrine of peace. The Weſt awaits
The long-ſuſpended ſentence. Its decree
Goes forth. The ſenate ſhall efface the ſpot
That ſtain'd the ermin robes. Man ſhall not tempt
The mercy of his Maker on vext ſeas
That bear him on to blood. Man ſhall not yoke
His brother: ſhall not goad his kindred fleſh,
Till the big ſweat falls, tainted with the drop
That nurtur'd life. Man trades no more in man,
And if the groan of Afric yet mount up
To the tribunal of the God of Love,
Accuſing human kind, it ſhall not draw
On Britain condemnation. Then expand,
Albion, thy ſails, exultant; and diffuſe,
Throughout the race and brotherhood of man,
The birth-right thou haſt purchas'd with thy blood,
The heritage of freedom. Freight each ſea
With burden of thy fleets: from clime to clime
Pour forth on each the gifts of all, and link
The world in bonds of love. Diffuſe the light
Of ſcience; teach the Savage arts unknown;
And o'er the nations and lone iſles, that ſit
In darkneſs, and the ſhades of death, bring down
The day-ſpring of ſalvation. Never, then,

Shall fail thee as the God of battle wills
To execute his vengeance, or maintain
Thy ſov'reignty, thron'd Empreſs of the iſles!
Some mighty Chief, ſelected: ſent like him,
Whoſe arm Heav'n's thunder wielded. Nelſon, thine
Reſiſtleſs! Thou art fall'n! fall'n, in the lap
Of Victory. To thy country thou cam'ſt back,
Thou, Conqueror, to triumphant Albion, cam'ſt
A corſe! I ſaw before thy hearſe paſs on
The comrades of thy perils and renown.
The frequent tear upon their dauntleſs breaſts
Fell. I beheld the pomp thick gather'd round
The trophy'd car that bore thy grac'd remains
Thro' arm'd ranks, and a nation gazing on.
Bright glow'd the ſun, and not a cloud diſtain'd
Heav'n's arch of gold, but all was gloom beneath.
A holy and unutterable pang
Thrill'd on the ſoul. Awe and mute anguiſh fell
On all.—Yet high the public boſom throbb'd
With triumph. And if one, 'mid that vaſt pomp,
If but the voice of one had ſhouted forth
The name of Nelſon: Thou hadſt paſt along,
Thou in thy hearſe to burial paſt, as oft
Before the van of batttle, proudly rode
Thy prow, down Britain's line, ſhout after ſhout
Rending the air with triumph, ere thy haud
Had lanch'd the bolt of victory.
Ever thus,
Long as the billows guard our Iſle, thy name,
Prelude of conqueſt, ſhall confound the foe,
Ere Britain's light'ning ſtrow with wreck the deep." P. 77.

Introductory to the eighth book, (or book 4. Part II.) is a very pleaſing picture of the author's feelings and energies as a poet, not indeed demanded by the ſubject, but well interwoven with it: particularly by introducing the preference which he gives to the ſacred ſubject then occupying his Muſe.

"Bear witneſs, haunts of peace!
How more delightful far than all that fed
My youthful melodies, this theme divine
Which thrills my awe-ſtruck ſpirit; while I muſe
On God, and mighty miracles, and thee,
Thee, Word creative! who, of David's ſeed,
From age to age, by prophet and rapt ſeer
Foretold, free ranſom, in the veil of fleſh
Cam'ſt from eternal glory, to redeem
The world by death; and, reaſcending, raiſe
Man to divine beatitude.—" P. 173.

This beautiful paſſage, however, plainly ſtamps David as the real hero of the piece; and a hero dignified, beyond all compariſon, by his mortal connection with the Saviour of the world.

We could go on with eaſe to a conſiderable extent, citing paſſages of merit from this poem, which no one can read without attributing great talents to its author. They who think with us on the general ſubject of ſtyle, will regret with us, that the poet has thought fit to depart from the pure and claſſical ſtyle of eſtabliſhed Engliſh poetry. They who admire the flights and darings of certain modern poets, (who will occur to our readers without our naming them) will rejoice to hail him as a convert to their cauſe. Willingly however would we prophecy that he will not long be attached to them, but will return to the claſſics of his country and reſume his rank among them. He ſpeaks indeed of this poem as likely to be his laſt: but while a poet has life and health he cannot himſelf ſay what will be his laſt; and we truſt he will not ſay it truly for many poems to come.

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ART. VI. *Memoirs of Dr. Joſeph Prieſtley, &c.*

*(Concluded from p. 284.)*

OF thoſe Memoirs, written by Dr. Prieſtley himſelf, and his ſon Mr. Joſeph Prieſtley, we have already given as full an account as the limits of a review will uſually admit; but we muſt make our readers acquainted alſo with the Appendix to the volume. It conſiſts of ſix numbers; occupies rather more room than the Memoirs themſelves; and was compoſed by the Doctor's two friends, Mr. Cooper, late of Mancheſter, and Mr. Chriſtie, late of Montroſe. The firſt Number is on Dr. Prieſtley's Diſcoveries in Pneumatic Chemiſtry, and is the work of Mr. Cooper, who begins very properly with an account of what was done in this department of ſcience before it occupied the attention of his friend, and more particularly by Mayow.

Of Mayow's chemical works, Mr. Cooper has favoured us with a very ſatisfactory analyſis, and done ample juſtice to the ingenious author, from whoſe writings he has extracted propoſitions, which, as he truly obſerves,

"Evidently touch upon the moſt brilliant of the pneumatic diſcoveries of the modern times; and not a little extraordinary

it

it is, that they ſhould have remained ſo long unknown, unnoticed, and not underſtood. The ſulphur of Mayow is decidedly the phlogiſton of Stahl; the fire air of the former is the fire air of Scheele, thedephlogiſticated air of Prieſtley, and the oxygen of Lavoiſier.

"The combination of oxygen with the blood, by means of reſpiration, firſt diſcovered, as was thought by Lavoiſier, is clearly ſtated by Mayow; who has alſo foreſtalled the elaborate theories of Crawford on animal heat, of Goodwyn on muſcular ſtimulus, and of Beddoes on the ſuccedaneum for reſpiration in the fœtus." P. 245.

All this we believe to be true; but Mr. Cooper either has no knowledge of the *Micrographia* and *Lampas* of Dr. Robert Hooke, or has unaccountably overloked them; for in theſe two works a much nearer approach will be found to the fundamental doctrines of modern chemiſtry, than in any thing of Mayow's; and the *Micrographia* was publiſhed, by order of the Royal Society, ſo early as the year 1664. In return, however, for this omiſſion, he mentions, what we had hitherto overlooked, an experiment of Mr. John Maud, who, at ſo early a period as 1736, "procured and confined inflammable air from a ſolution of iron in the vitriolic acid;" and, he thinks, we know not on what ground, that this experiment had ſuggeſted thoſe of Mr. Cavendiſh, in 1766. He inſinuates, likewiſe, that Boyle took many hints from Mayow, without acknowledgement; and attributes ſuch unworthy conduct to the pride of birth, the pride of knowledge, the pride of age, or a mean jealouſy of Mayow's abilities; while he contends that Prieſtley borrowed from no man a ſingle hint without acknowledgement!

That in this reſpect Prieſtley acted with great fairneſs, we are perfectly ſatisfied; but who would attribute, without the moſt complete evidence, unfairneſs of conduct to ſuch men as Cavendiſh and Boyle? As a chemiſt, indeed, Mr. Cooper appears not to be at home, nor even to know what it is which conſtitutes a philoſopher. That Prieſtley diſcovered a greater number of *facts* in pneumatic chemiſtry than any other individual, we are ſtrongly inclined to believe, for he ſeems to have made a greater number of experiments; but he himſelf candidly acknowledges, that "in looking for one thing, he generally found another, often of more importance than that of which he was in queſt." As the knowledge of a number of inſulated *facts* is not philoſophy, ſo the *diſcovery* of the greateſt number of ſuch facts, eſpecially when made in this manner, does not, of itſelf, entitle

entitle a man to the appellation of philoſopher. Philoſophy is the knowledge of the *laws of nature*; and he, and he only, is a *diſcoverer* in philoſophy, who, from a number of experiments, or the contemplation of unqueſtioned facts, has aſcertained one or more of ſuch laws. Dr. Black and Lavoiſier have each diſcovered at leaſt *one* chemical law of nature; but what *law* or *laws* has Dr. Prieſtley *diſcovered*, that the preſent author ſhould place him above theſe philoſophers in the ranks of chemical ſcience? He was indeed a ſtrenuous *ſupporter* of the Stahlian theory to the day of his death; and Mr. Cooper enumerates a number of his objections to the theory by which it has been ſuperſeded; but the ſcientific chemiſt muſt obſerve, in the ſtatement of theſe objections, Mr. Cooper's ſuperficial knowledge of either theory *; while he will readily ackowledge that of the principles at preſent received in chemiſtry, all are not equally eſtabliſhed; though the phlogiſton of Stahl ſeems to be completely exploded.

The ſecond Number of this Appendix is by Mr. Cooper likewiſe, and is entitled, *Of Dr. Prieſtley's Metaphyſical Writings*. Its object is to give an hiſtorical view of the two precious doctrines maintained by Prieſtley—that "man is nothing more than an organized ſyſtem of matter,"—and that "all his actions and volitions are neceſſary!" The author begins by pouring forth ſome abuſe on the Church of England in particular, and on all *eſtabliſhed* churches, and every order of prieſthood in general! All this is, no doubt, very right; but our American judge falls into a ſlight miſtake, when he repreſents *Popery*, as yet the *prevailing ſyſtem* of the Chriſtian world! Popery neither now *is* nor ever *was* the prevailing ſyſtem of the Chriſtian world; for the Greek Church, which never acknowledged the ſupremacy of the Biſhop of Rome, extends over a much larger portion of the globe, than all the other churches by which that ſupremacy has at any time been acknowledged. There is however ſomething in the ſound of the word *popery*, well calculated to excite vulgar prejudice; and therefore it was very *philoſophical* to connect popery with belief in the immateriality of the human ſoul! It was likewiſe very philoſophical to repreſent all the clergy of the Church of England, who *affect* to believe this doctrine, as having entered

* He will perceive likewiſe his inaccuracy in quoting from the Latin Claſſics, if not his ignorance of that language. *Si Pergama dextra defendi potuit, etiam hac defenſa fuiſſet*, are words not grammatically conſtructed, and therefore, we need not add, not the words of Virgil.

into

into orders from unworthy motives, and even to aſcribe to ſimilar motives, "though by no means operating in the ſame degree, much bigotry among the clergy of the diſſenting intereſt!" As there is, no doubt, ſomething very honourable in believing that men have no ſouls, it was likewiſe proper to deprive the Church of England of as many men as poſſible, by whom this ſublime notion has been entertained; and hence, we ſuppoſe, it is, that this author has claimed the learned Dodwell to the diſſenters!! He repreſents him, however, as a very weak, though learned man; becauſe, "though he would not at *firſt* join the eſtabliſhment (p. 500) he changed his opinion and his conduct in this reſpect afterwards!"

When a man writes with ſuch *candour* as this, it is a pity that he is not at ſome pains to inform himſelf of the truth or falſehood of whatever he may find it expedient to aſſert? Dodwell's famous book is lying before us; and, for the ſake of Mr. Cooper and his arguments, we are ſorry to find that it furniſhes a complete proof that its author was no materialiſt; that he conſidered the human ſoul as ſomething diſtinct from the organization of the brain, or any other part of the body; and that he teaches expreſsly that human ſouls "do not depend on our groſs *organic bodies*, or on any *other created* being, but that they may *ſtill* continue in their duration, whatſoever other *created* influences be *withdrawn* from them, if God be pleaſed *ſtill* to continue that *ordinary providence*, which is eſſentially *neceſſary* for their *continuance*, who can no more *continue* than *give* their own *being*." To this doctrine we are acquainted with no Chriſtian Immaterialiſt, even among the followers of Baxter or Berkeley, who would offer the leaſt objection; but this is not all. Dodwell *was at firſt* a Member of the Eſtabliſhed Church, and cannot be ſaid to have been, at any period of his life, a member of any other church! He was indeed diſturbed, as many other good men were, by what he conſidered as the uncanonical deprivation of Archbiſhop Sancroft, and the other Biſhops, who, at the Revolution, refuſed to transfer their allegiance from King James the Second to King William the Third; and during the lives of theſe prelates he adhered to their communion, which he conſidered as adhering to the true Church of England; but at their deaths, when the ſchiſm was at an end, he went whither his duty led him, to his pariſh church. Theſe facts will be laid hold of by ſome wicked Immaterialiſt, and urged as proofs, that the reports of Judge Cooper, whatever they may be in law, are, in matters relating to philoſophy and theology, entitled to no credit.

Another proof of the ſame poſition ſuch men will be apt to find in the account which is here given of the object of Warburton's *Divine Legation*, which was written, ſays this author, "to prove that Moſes and the Jews neither believed in, nor knew of, a future ſtate!" Now it muſt be confeſſed, that if any credit be due to the *Divine Legation* itſelf, its object was to prove—not this ſtrange poſition, but that as in the religion and laws of Moſes, there is no *revelation* of a future ſtate, that religion and theſe laws, or, in other words, the Jewiſh polity *muſt have been ſupported*, as the Scriptures of the Old Teſtament ſay it was ſupported, by an equal Providence, under which piety and virtue were rewarded, and idolatry and vice puniſhed in the preſent ſtate.

A third objection will probably be made to this author's accuracy, from what he ſays of the motives which induced Dr. Horſley, when Archdeacon of St. Alban's, to enter into controverſy with Dr. Prieſtley, on the doctrine of the Holy Trinity.

"It was not the wiſh to detect error, or to eſtabliſh truth—it was not from anxiety to fix on a firm footing, ſome great and leading principle of Chriſtianity—it was not the benevolent deſign of communicating uſeful information on a litigated topic of ſpeculative theology—it was not the meek and gentle ſpirit of ſincere and patient inquiry, that dictated thoſe animadverſions*: all theſe motives would not only have been borne with patience, but would have welcomed and exulted in a temperate diſcuſſion of unſettled opinions, before the tribunal of the public; for by ſuch diſcuſſions alone, can the cauſe of truth be permanently and eſſentially promoted. No: theſe were not the motives that influenced the Archdeacon of St. Alban's. It was the nefarious and unpardonable attempt to unſettle the faith of eſtabliſhed creeds; *however founded that faith might be, on ignorance or prejudice, on pardonable miſapprehenſion, or culpable miſrepreſentation, on fallacy, on falſhood or on fraud.* Theſe animadverſions proceeded from the morbid irritability of an expectant eccleſiaſtic: from a prudent and preſcient indulgence of the *eſprit de corps:* from a dread too, perhaps, leſt the tottering ſtructure of the Church Eſtabliſhment, with all its envied accompaniments of SEES and BENEFICES, of DEACONRIES and ARCHDEACONRIES, and CANONRIES and PREBENDARIES, (we ſuppoſe he means PREBENDS; but what are DEACONRIES?) and all the pomp and pride of *artificial rank*, and all the pleaſures of *temporal authority*", of

* Dr. Horſley's Animadverſions on Prieſtley's *Hiſtory of the Corruptions of Chriſtianity.*

which this JUDGE ſurely has his ſhare " and lucrative ſinecure connected with it, might be too rudely ſhaken by ſectarian attacks!!" P. 302.

This vehement declamation, in which the author pretends to aſſign the ſecret motives of his neighbour's conduct, is ſuch a ſingular performance, that we are afraid that neither materialiſts nor immaterialiſts will look on it as adding to his credit as a philoſophical hiſtorian. Yet we think it will admit of ſome defence, which, in juſtice to the author, we ſhall ſtate. Mr. Cooper is well known to be a neceſſarian, who believes, that between motive and action, there is the very ſame relation as between cauſe and effect in phyſics. Now, as this latter relation is ſuch as unqueſtionably leads the human mind to attribute ſimilar effects to ſimilar cauſes, the former relation muſt be ſuch as to lead the mind of a neceſſarian to attribute ſimilar actions to ſimilar motives. If then Mr. Cooper be conſcious, as we are bound to ſuppoſe him to be, that he never enters into controverſy with any man, nor makes animadverſions on thoſe who rudely attack any ſyſtem or conſtitution, of which he is a legal guardian, but from ſome *worldly* motive, quite *different from the love of truth*, he was undoubtedly authorized, as a neceſſarian, to attribute the Archdeacon's animadverſions on Dr. Prieſtley to ſome *worldly motive* likewiſe! If he be not conſcious of ſuch worldly-mindedneſs in himſelf, we muſt indeed abandon this paſſage, however reluctantly, to the animadverſions of thoſe who may conſider it as a farrago of impious abſurdity, in which the author appears to arrogate to himſelf that attribute of the Deity which ſearches the heart!

From this digreſſion, for he admits it to be ſuch, Mr. Cooper returns to the more immediate ſubject of his Eſſay, or *Section*, as he calls it; and gives us ſome account of the writings of *Hobbes*, and *Blount*, and *Coward*, and *Dodwell*, and *Clarke*, and *Collins*, and *Chiſhull*, and *Norris*, and *Toland*, and *Hartley*, and *Prieſtley*, &c. &c. on the human ſoul; but he makes no mention of Archdeacon Blackburn on the one ſide of the queſtion, nor of the Scotch philoſopher, Baxter, on the other. We need hardly inform our readers that all the arguments which have been urged for the immateriality of mind are here repreſented as very weak, and all the argumenſts on the other ſide as complete demonſtrations.—Hartley, however, is the author's hero; for he

" Has ſhewn with a weight of fact and argument, amounting to demonſtration, that all the phænomena of mind may be accounted for from the *known properties and laws of organization*; and

and notwithſtanding, that for ſome reaſon or other he has ſo far accommodated his work to vulgar prejudice, as to adopt the theory of a ſeparate ſoul, though in a very objectionable form, it is evidently a clog upon his ſyſtem, and unneceſſary to any part of his reaſoning. Subſtitute PERCEPTION, and his theory is complete." P. 311.

But what would be gained by ſubſtituting *perception?* What is *perception?* If it be a ſentient *being*, diſtinct from the organized ſyſtem, it is the ſame thing with what is uſually expreſſed by the word *ſoul*, and no ſubſtitution is made. If it be a mere *faculty* or *power*, it cannot, ſay the immaterialiſts, be a *faculty* or *power* of *matter*, as ſuch; for *inertia* is univerſally allowed to be an eſſential property of matter, as Hartley repeatedly maintains *. But it may be accounted for from the known laws and properties of organization! So ſays our author, but Hartley ſays no ſuch thing. His words, on the contrary, are, "I ſee clearly, and acknowledge readily, that matter and motion, however ſubtly divided, or reaſoned upon, yield nothing more than matter and motion ſtill; and if by *organization* any thing elſe be meant than an *arrangement of parts* adapted to certain *motions*, we muſt confeſs that neither *organization* nor its *laws* are known to us; and that the words—*known properties and laws*

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* He not only maintains this in his book, but appears to have been anxious in converſation to diſclaim materialiſm.—"There was but one point," ſays his ſon, "in which he appeared anxious to prevent any miſapprehenſion of his principles; that point reſpected the immateriality of the ſoul. He was anxious to declare, and to have it underſtood, that he was not a materialiſt. He has not preſumed to declare any ſentiment reſpecting the nature of the ſoul, but the negative one, that it cannot be material, according to any idea or definition that we can form of matter. He has given the following definition of matter, viz. *That it is a mere paſſive thing, of whoſe very eſſence it is to be endued with a* VIS INERTIÆ; *for this* VIS INERTIÆ *(inertia* would have been a better expreſſion) *preſents itſelf immediately in all our obſervations and experiments upon it, and is inſeparable from it even in idea.* The materiality therefore of the ſenſitive ſoul is precluded, by the definition of matter being incapable of ſenſation. If there be any other element capable of ſenſation, the ſoul may conſiſt of that element; but that is a new ſuppoſition, ſtill leaving the original queſtion concluded in the negative, by the fundamental definition of matter."

*Life and Character of Dr. Hartley* prefixed to the Third Volume of *Obſervations*, &c. 8vo. 1791.

*of organization*—are mere jargon. We even ſuſpect that Judge Cooper himſelf affixes no meaning to theſe words, as well as to ſome others, which he employs in this diſcuſſion: Thus—

"The proper and direct train of argument," he ſays, "in favour of materialiſm, is, that every phænomenon, from which the notion of a ſoul is deduced, is reſolvable into ſome affection of the brain, perceived. That all thought, reflection, choice, judgment, memory, the paſſions and affections, &c. conſiſt only of ideas or ſenſations (i. e. motions within that organ) perceived at the time. - - - A *ſenſation* is an *impreſſion* made by ſome external object on the ſenſes; the *motion* thus excited is propagated along the appropriate nerve, until it reaches the ſenſory in the brain, and it is there only felt or *perceived*." (P. 314.)

This may be good philoſophy, and worthy indeed of all credit, if *ſweet* and *bitter*, *heat* and *cold*, *pain* and *pleaſure*, be ſo many *motions* felt or perceived in the brain! But we ſhould be glad to know what kind of a *motion* a *ſcarlet colour* is, and how it differs from the *motion* commonly called the *whiteneſs of ſnow*; how the *taſte* of ſugar, as it is a *motion* in the brain, differs from the *taſte* of gall or wormwood; and how the *ſtench of a dunghill* differs, as a *motion in the brain*, from the *diſguſt* excited by *petulant ignorance arraying itſelf in the garb of philoſophy!* Even when all this knowledge ſhall be communicated to us, one queſtion will ſtill remain. What is it which *perceives* all theſe *motions*, and ſo accurately diſtinguiſhes them from each other? Do the motions perceive themſelves? Are they both cauſe and effect? This is the jargon of Mr. Belſham, to whoſe *Elements of the Philoſophy of Mind* the author indeed refers, as to "an excellent compendium, containing by far the beſt ſummary of what has been urged on this as well as on every important queſtion of morals and metaphyſics!" As we have reviewed that precious compendium of ſcience in our 20th and 21ſt volumes, to them we refer our readers, and to the laſt of them particularly, for a juſt view of Mr. Belſham's reaſonings on the nature of the mind of man.

The preſent author proceeds from *materialiſm* to the queſtion which has been ſo long agitated concerning *liberty* and *neceſſity*. He treats it as he treated the former queſtion, by giving an hiſtorical view of what had been written on it before Hartley and Prieſtley; and finds all the writers on the ſide of liberty weak or wicked men. Edwards, though a neceſſarian, did not completely underſtand the queſtion; neither did Leibnitz, who is here exhibited as a writer ob-

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ſcure and inſupportably tedious; but Hobbes underſtood it thoroughly!

"Previous to Hartley's great work, the queſtion of liberty and neceſſity had been diſcuſſed between Collins and Clarke, and Clarke and Leibnitz. Collins's Philoſophical Inquiry into Human Liberty, firſt publiſhed in 1715, was the only book on the ſubject worth reading, between the time of Hobbes and Hartley, and a maſterly and deciſive work it is." P 322.

Was nothing that Samuel Clarke wrote on the ſubject worth reading? Is not King's *Eſſay on the Origin of Evil*, which was written between the times of Hobbes and Hartley, worth reading? and who is Mr. Cooper, who preſumes to decide ſo dogmatically on the merits of ſuch men? Why he is a very great metaphyſician, for in the following words he more than inſinuates that he is the only man, who, ſince Hobbes, has thoroughly underſtood the queſtion!—"Collins, in his preface, takes pains to have it underſtood that he writes in defence of *moral* neceſſity only, and not of *phyſical* neceſſity. A diſtinction without a difference, though taken by *all* who have ſucceeded him!"—Not ſurely taken by Mr. COOPER, of whom ſuch honourable mention is here made, (p. 334) as a materialiſt!

"The doctrine of neceſſity has been oppoſed by Dr. Gregory, of Edinburgh, but with a *weakneſs of argument*, and a petulance of language, that places his work in *the loweſt rank* among the writers who have adopted the ſame ſide of the queſtion. It hardly deſerved the notice of *ſo good an advocate* (we ſuppoſe he means *ſo able an opponent*) as Dr. Crombie, who has been the lateſt author on the ſubject*.

"Indeed, the queſtion muſt now be conſidered as *ſettled*; for thoſe who can reſiſt Collins's Philoſophical Enquiry, the ſection of Dr. Hartley on the mechaniſm of the mind, and the review of the ſubject taken by Dr. Prieſtley and his *opponents* (Q. adherents?) *are not to be reaſoned with!*"

Price and Gregory not to be reaſoned with!! They certainly are not, with any hope of ſucceſs, to be reaſoned with by ſuch men as Belſham and Cooper; and it was probably the conſciouſneſs of this that induced the ſaid Mr. Cooper to fail in fulfilling a promiſe which he had voluntarily given to Dr. Gregory, to examine the reaſoning of of his *Eſſay on the Relation between Motive and Action*. It

* Belſham has written on the ſubject ſince Crombie.

appears * that the Doctor, then probably a young author, was at uncommon pains to procure the opinions of men of ſcience, concerning the validity of his reaſoning, before he gave it to the world; that for this purpoſe he tranſmitted his Eſſay, when yet unpubliſhed, to the Doctors Price and Prieſtley, among others; that by Dr. Prieſtley it was ſent to Mr. Cooper, who, in a letter to Dr. Gregory, declared that he had read it, underſtood the general nature of the arguments, and promiſed ſoon to ſtate the objections that had occurred to him; that after ſix months he apologized for unforeſeen delay, repeating his promiſe to ſend his remarks in the courſe of a few months; and that Dr. Gregory delayed the publication of his work upwards of twelve months, in expectation of thoſe remarks, which, after all, were never ſent! Now, we muſt have leave to tell Mr. Cooper, that it was *wrong* not to fulfil a promiſe made in ſuch circumſtances, and requeſted for the purpoſe of preventing a candid and ingenuous young man from publiſhing, as a *demonſtration*, a weak argument; for, as Dr. G. obſerves in his letter to Dr. Prieſtley, the reaſoning of his *Eſſay*, if it be not *demonſtration*, muſt be ſtark *nonſenſe*. Dr. G. had then given no offence either to Dr. Prieſtley or to Mr. Cooper; he had requeſted as a favour that they would ſtate their objections, if they had any, to his premiſes, and point out any fallacy in the reaſoning; he had expreſſed his anxiety leſt, in the application of mathematical reaſoning to ſuch a ſubject, he might have ſuffered ſome fallacy to eſcape his attention; and he ſolemnly promiſed to ſuppreſs his work, if the reaſoning ſhould be ſhown to be any thing leſs than ſtrict demonſtration, and to expreſs his gratitude to thoſe by whoſe remarks he ſhould be prevented from diſgracing himſelf in the eyes of the world. Such a requeſt proceeding from ſuch motives, few men could have reſiſted; but it was reſiſted by both our neceſſarians, till now, that, after the lapſe of fifteen years, one of them, from the other ſide of the Atlantic, has pronounced the argument of Dr. Gregory's Eſſay *peculiarly weak*, and its author not to be reaſoned with! This is perfectly worthy of the man who accuſes Horſley of ignorance and diſhoneſty, inſolence and abſurdity! who ſays (p. 327) that the faculty, called the *will*, is a ſtate of the *body!* who affirms that the Doctors Reid and Beattie have fallen into *perfect oblivion!* and who gravely prefers Belſham's *Elements of the Philoſophy of the Mind* to

* Introduction to Dr. Gregory's *Philoſophical and Literary Eſſays*, pp. 247—288.

Mr.

Mr. Profeſſor Stewart's work bearing the ſame title; though he is graciouſly pleaſed to allow that both works have *merit in their way!*

With reſpect to Dr. Gregory's reaſoning againſt the *neceſſity* of Hume and Prieſtley, we beg leave to ſay, that, if there be any truth in geometry and algebra, it is a complete *demonſtration* that the relation of *motive* to *action* is not the ſame with the relation of *cauſe* to *effect* in *phyſics;* and that it is abſurd to argue from the one relation to the other. The mechaniſm of mind therefore is a mere chimera; and Collins's diſtinction between a *moral* and a *phyſical* neceſſity, ſuppoſing the former poſſible, is not, as the preſent author ſo confidently affirms, a diſtinction without a difference. Every man *feels*, or imagines that he feels himſelf free; and Dr. Gregory's demonſtration, by deſtroying the arguments employed by the neceſſarians to prove this feeling *deluſive*, has ſufficiently eſtabliſhed the freedom of the human will, and proved that God is not the author of ſin. Volitions cannot be free, ſay the neceſſarians, becauſe there cannot be an *effect* without a *cauſe*. To which it is ſufficient to reply, that volitions are not effects, nor motives, cauſes; and that the relation between the two former correlatives has been ſtrictly demonſtrated to be ſomething quite different from the relation between the latter*. Man has it generally in his power, when different motives are preſented to him, to ſuſpend action entirely till he has deliberated between the two; and if, after due deliberation, he make a wrong choice through *mere ignorance*, moral guilt will not be imputed to him. This is all for which the rational opponents of neceſſity contend; but they might have gone on contending for it to the end of the world without ſilencing their adverſaries, had not the queſtion been transferred from the ambiguous language of metaphyſics to the diagrams and ſymbols of mathematics. Belſham and Cooper are not indeed yet ſilenced; but as long as they ſhall content themſelves with *affirming* that the queſtion is *ſettled*, and that *their opponents are not to be reaſoned with*, the man who may be diſpoſed to take them for his guides, ſhould proceed a ſtep further, and, on the venerable authority of the Council of Trent, admit the doctrine of tranſubſtantiation.

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* Dr. Gregory's Eſſay on this ſubject was publiſhed before the commencement of our critical labours, but ſome idea of his mode of reaſoning may be collected from our review of Mr. Belſham's work, to which we have already referred.

The third Number of the Appendix, by Mr. Cooper likewiſe, is entitled *Of Dr. Prieſtley's Political Works and Opinions;* but it contains nothing worthy of particular attention. *Prieſtley* and *Paine* are the only political writers whom this author deems unexceptionable; and the American conſtitution is the only legitimate government that the world has yet ſeen! Locke, and Milton, and Harrington, are but half-way maintainers of the rights of men; while Tucker and Monteſquieu have not been deemed worthy of even being mentioned! This may paſs current in America; but we ſhould inſult the good ſenſe of our Engliſh readers, were we to employ a ſingle moment in expoſing its folly. It is but juſtice, however, to ſay, that Prieſtley ſeems to have been a more moderate republican than his friend; and that he occaſionally expreſſed diſapprobation of ſudden and violent reforms.

The fourth Number is on Dr. Prieſtley's *Miſcellaneous Writings*, and may be conſidered as a kind of review of his *Grammar;* his *Lectures on the Theory of Language; on Oratory and Criticiſm;* and on *General Hiſtory* and *Civil Policy*. We read this paper with conſiderable ſatisfaction, till, towards the end, when we found the author, who himſelf evidently underſtands neither Greek nor Latin, ſuppoſing the late Biſhop Horſley *incapable* of reading either the Phædo of Plato in the original, or the commentary of Olympiodorus, and therefore under the neceſſity of ſtealing his own Platonic notions of the Trinity from the *learned Mr. Taylor's Tranſlation of Olympiodorus!!* This, we confeſs, excited our indignation; but *that* indignation very quickly ſubſided, when we found the author ſoon afterwards pleading, againſt his maſter too, for the *not improbability* of Darwin's doctrine of *equivocal generation*, and for the *harmleſſneſs of atheiſm!!!* That Biſhop Horſley, who never treated ſuch theoriſts with ceremony, ſhould by Mr. Cooper be called the ſneering, ſarcaſtic, inſolent and intolerant Biſhop of "Rocheſter," appeared no longer ſurpriſing: but we were ſtill a little ſurpriſed, that, in the very ſame note, the man who has ſuch an abhorrence of *ſneering*, ſhould, when animadverting on Dr. Horſley's Charge to the Clergy of the Archdeaconry of St. Albans, call its author—"a ſaint in crape; but twice a ſaint in ſatin!" Have illiterate ſcioliſts, and unitarians, and democrats, and American judges an unqueſtionable right to ſneer at every defender of ancient truth; and may not a man of learning, almoſt unrivalled, expreſs ſome contempt of ſuch worthleſs ſcribblers?

To this Number are ſubjoined ſome fugitive pieces by Dr. Prieſtley,

Dr. Prieſtley, which were originally publiſhed in newſpapers and magazines, and are deemed by the editor worthy of being preſerved. In the firſt of them by *a Quaker in Politics*, much ſound advice, under the title of *Maxims of Political Arithmetic*, is given to the Americans reſpecting *trade*, and the conduct which they ought to obſerve towards the belligerent powers of Europe; the ſecond is a vain attempt to vindicate Dr. Franklin from the charge brought againſt him, of inflaming that ſpirit of diſcontent among the Americans, which ſoon afterwards produced the great exploſion that ſeparated them for ever from their mother-country; and the third, which was never before publiſhed, is an impotent attack on the character of Mr. Burke. The following extract from the *Maxims of Political Arithmetic*, is worthy of notice; becauſe, if the facts be as they are ſtated, it ſeems to be a complete confutation of the author's reaſonings againſt religious *eſtabliſhments*, as well as of his friend's pleadings for the harmleſſneſs of atheiſm.

"A ſtranger naturally expects to find a greater ſimplicity of manners, and more virtue, in this *new country*, as it is called, (America), than in the old ones. But a nearer acquaintance with it, will convince him, that conſidering how eaſily ſubſiſtence is procured here, and conſequently how few incitements there are to the vices of the lower claſſes eſpecially, there is leſs virtue as well as leſs knowledge, than in moſt of the countries of Europe. In many parts of the United States (where there is no eſtabliſhment) there is alſo leſs religion, at leaſt of a rational and uſeful kind. And where there is no ſenſe of religion, no fear of God, or reſpect to a future ſtate, there will be no good morals that can be depended on. Laws may reſtrain the exceſſes of vice, but they cannot impart the principles of virtue." P. 446.

The fifth Number of the Appendix contains a ſummary of Dr. Prieſtley's religious opinions, as they appeared to Mr. Cooper; and the ſixth, by Mr. Chriſtie, is a review of his theological works, with occaſional extracts, expreſſive of his ſentiments and opinions; and obſervations on his character and conduct as a Chriſtian miniſter.

In neither of theſe diſſertations, if diſſertations they may be called, is there any thing to arreſt our attention or that of our readers. Whoever has read Dr. Prieſtley's theological writings, has formed for himſelf, if he thought it worth while, a ſummary of his religious opinions, without the aid of Mr. Cooper; and in Mr. Chriſtie's review there is neither erudition nor reaſoning. In one reſpect, indeed, it is valuable, becauſe by the multitude of extracts, it diſplays the Dr.'s zeal in the cauſe of unitarianiſm; his rooted hoſ-

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tility to the eccleſiaſtical conſtitution of his country; his rude railings againſt what he calls the idolatrous worſhip of the Church of England; and thus demonſtrates, in oppoſition to the plea ſet up by himſelf and his ſon, that the ſuſpicions entertained of his diſaffection, at the time of the riots at Birmingham, were far from groundleſs. It diſplays, likewiſe, much vanity in the doctor, who is here repreſented as ſuppoſing, (p. 750) that his "abſence from England might accelerate the reflection of his countrymen;" a degree of importance which no private individual of modeſty would aſſume to himſelf, and which was aſſumed, without any ground, by Dr. Prieſtley, whoſe emigration made in England no greater blank than would have been made by the emigration of his footman. It is therefore ridiculous in Mr. Chriſtie, after the proofs which he has given of his friend's continued efforts to overturn the Britiſh Conſtitution, of which the Eſtabliſhed Church forms an eſſential part, to ſay that his emigration "will reflect indelible diſgrace on the temper and ſpirit of the high-church party, and of the abject ſtate politicians of his time!" Neither Churchmen nor Stateſmen drove him away; but ſince he choſe to baniſh himſelf, it would have been very extraordinary, if either Stateſmen or Churchmen, whether high or low, had ſolicited the return of the man, who for more than twenty years had laboured inceſſantly to overturn, what it was their bounden duty to ſupport; who ſtigmatized with the opprobrious name of *idolators*, all the inhabitants of the empire, except Jews and a few unitarian Chriſtians; who had lately been elected a member of the National Convention of France; and who, at the time of his emigration, was correſponding with the enemies of his country!

The blind partiality betrayed by Mr. Chriſtie through the whole of this review, is indeed as conſpicuous as his very ſuperficial knowledge of the ſubjects on which he has choſen to pronounce with the utmoſt confidence. Dr. Prieſtley's theological writings are almoſt all controverſial; and the reviewer declares him to be, in every controverſy, ſuperior to his antagoniſts! His quotations from ancient authors, are uniformly made with fairneſs and accuracy! he never miſtakes the ſenſe of thoſe authors! his reaſonings are always logical and concluſive! on every occaſion he ſtates the ſentiments of his antagoniſts with candour, and, though he ſtyles them *idolators*, he treats them with becoming reſpect!!

Biſhop Horſley, Mr. Badcock, and even Dr. Price, though a Diſſenter and Arian, are the reverſe of all this!

their

their quotations from ancient authors are partial and garbled! when they differ from Dr. Prieſtley about the ſenſe of theſe writers, they betray either ignorance or fraud! their reaſonings are mere ſophiſms! when they detect Dr. Prieſtley's ſuperficial knowledge of the Greek tongue and ancient philoſophy, they loſe ſight of the reſpect due to ſo great a man! and all theſe learned diſcoveries have been made by a man, who talks (p. 714) of the eternal *organization* of the Son of God! and who was educated as a mechanic or ſhopkeeper in the town of Montroſe, North Britain. Notwithſtanding this partiality, which muſt be obvious to every man acquainted with the controverſial writings thus reviewed, there are readers, on whom Mr. Chriſtie's ſtatement will have the deſired effect; for he makes long extracts from the writings of Dr. Prieſtley, that his arguments may appear to the beſt advantage in his own words; but from Horſley and Badcock he extracts only ſentences or fragments of ſentences, declaring them no ſufficient reply to the reaſonings of his oracle; and talks all the while of candour and the love of truth!!

The four poſthumous Diſcourſes, which are added to theſe volumes, do honour to Dr. Prieſtley. They are 1. *On the Duty of mutual Exhortation*; 2. *On Faith and Patience*; and 3. and 4. *On the Change which took Place in the Character of the Apoſtles after the Reſurrection of Jeſus Chriſt*; and are pious, argumentative, and perſpicuous. The writer's zeal for unitarianiſm occaſionally appears; but it is not in itſelf offenſive; and after the violence of Meſſrs. Cooper and Chriſtie, it muſt be conſidered as nothing more than the earneſt endeavour of a well meaning man to let ſlip no opportunity of inculcating on others what he himſelf believes to be truth. The Sermons indeed exhibit an amiable view of Dr. Prieſtley's mind, and tend to confirm us in the opinion, which we formed on reading his Memoirs, that his errors, great as we think them, were the natural reſult of his early education; but that his virtues, likewiſe many and great, were all his own.

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ART. VII. *The Oriental Miſcellany, conſiſting of Original Productions and Tranſlations. Volume the Firſt.* 8vo. 295 pp. Calcutta. 1798.

ALTHOUGH ſeveral years have elapſed ſince the publication of this volume, yet, like many other works printed at Calcutta, it has been very ſlow in reaching this country,

country, and is even now, we have reaſon to think, but little known in Europe. We ſhall not therefore apologize for the lateneſs of our notice, but proceed to inform our readers that it is a Collection of Eſſays, Tranſlations, and Miſcellaneous Papers on various Branches of Oriental Literature, compiled by the ingenious and indefatigable Mr. Gladwin, who is indeed, himſelf, the author or tranſlator of the moſt valuable and intereſting articles.

On a ſimilar plan, but in a larger form, two works preceded this, both from the Calcutta preſs. One entitled the *Aſiatic Miſcellany*, in two quarto Volumes, was publiſhed in the years 1785 and 1786. This was ſucceeded in 1789, by the *New Aſiatic Miſcellany*; alſo in quarto, and containing like the former, a great variety of inſtructive and entertaining matter; of this, we believe, two numbers only were printed, forming together one volume of about two hundred and ſixty pages.

We regret that thoſe compilations have been diſcontinued, yet the Miſcellany before us, though not equal in bulk, ſeems no unworthy ſucceſſor to thoſe abovementioned, and can boaſt of one advantage not poſſeſſed by them—it is illuſtrated with ſeveral engravings, neatly coloured.

Of this volume the Contents are—1. An Extract from the Tarikh Tebry, containing an Account of the Seventy Years Captivity of the Jews. 2. A Firmaun of Akber, on the Appointment of Shābaz Khan to the Soubahdary of Malwah. 3. A Firmaun of the ſame Emperor, granting Remiſſion of certain Duties. 4. A Firmaun of Aurungzebe, reſpecting certain Abuſes in the Government of Gujerat. 5. Another Firmaun of the ſame, concerning Tribute. 6. A Diſſertation on the Revenues of Government, and of landed Tenures, according to the Mahomedan Law. 7. Curſory Remarks on Countries, by William Hunter, Eſq. 8. An Account of the Leucoryx, or White Antelope. 9. An Account of the Thibet Muſk. 10. Original Letters from a Father to his Son, on various Subjects. 11. Plato's Inſtructions to Ariſtotle, from the Ukhlack Naſſery.

We ſhall extract the firſt article of this Miſcellany, which is the Hiſtory of Bahman, King of Perſia, alſo called *Ardiſheer derazdeſt* or the *long-handed* (Artaxerxes Longimanus) and celebrated in the Bible (Book of Kings, Ezra, &c.). This is given by Mr. Gladwin, from the *Tarikh Tebry*, a Chronicle, written originally in Arabic by a learned native of Tebreſtan, who died in the year 923 of our æra; it contains a General Hiſtory of the World, from Adam to the author's time.

" When

"When Bahman, the ſon of Iſfendiar, ſucceeded his grandfather Guſhtaſp, and reigned at Balkh, he ſent heralds into every country, and received tokens of ſubmiſſion from all nations, excepting the children of Iſrael, who were increaſed exceedingly, and had placed over themſelves a king. This Prince, from exceſs of arrogance and preſumption, ſlew the herald whom Bahman had ſent to Syria and Jeruſalem. The rage of Bahman being thereby kindled, he ſent for *Bukhtnuſr* *, whom he reinſtated in the government of Chaldea and Syria, with all the other lands over which he had before borne ſway. And he commanded him, ſaying, 'collect as many troops as you may think neceſſary, and go and deſtroy again Jeruſalem as completely as you did before.' And Bahman ſent along with Bukhtnuſr three wiſe men (or counſellors) one named Darius †, who was the ſon of a ruler; another called Koreiſh, the ſon of Unkiwau; and the third was Ahaſuerus, the ſon of Keeriſh, the ſon of Jamaſp the ſage.

"Bukhtnuſr marched into Chaldea, where he ſpent a year in augmenting his army, and making the neceſſary arrangements for his expedition. At that time the territory of Mouſul was governed by a deſcendant of Senacherib, who, when Bukhtnuſr was preparing to invade Jeruſalem, joined him with a large force. Bukhtnuſr received him courteouſly, and at length gave him the command of the advanced army, with which he committed great ſlaughter in all the countries through which he paſſed in his route to Jeruſalem: and he carried away into captivity one hundred thouſand youths, beſides men and women. Not ſatisfied with dilapidating the cities, he covered the ruins with earth;—he particularly commanded every ſoldier to fill his ſhield with earth of the deſert of Syria, and to fling the contents on the ruins of Jeruſalem. Having thus totally deſolated that city, he departed for Irak, with the captives, among whom was the King, whom Bukhtnuſr ſent to Bahman, after having ſlain his ſons with his own hand. Bahman commanded the King alſo to be put to death, and in reward of the ſervices of Bukhtnuſr, gave him ſovereign dominion over the territories of Babylon and Irak, even unto the borders of Ethiopia. Whilſt Bukhtnuſr reigned in Chaldea, he muſtered the captives, and having ſelected from amongſt them for his own honourable ſervice, one hundred thouſand men of the beſt families, he diſtributed other ſix thouſand amongſt his Captains. Bukhtnuſr reigned forty years, and then died, leaving a ſon, named Morduckh ‡, whom Bahman confirmed

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* Nebuchadnezzar, who in the Arabic Verſion of the Bible is called Bukhtnuſr.

† This ſeems to be Darius, the Mede, mentioned in Daniel x. 31.

‡ Evil Merodach, 2 Kings xxv. 27.

in the kingdom. He reigned twenty-three years, and was ſucceeded by his ſon Yelubnuſr*. He had reigned but a ſhort time, when he meditated a revolt from his liege Sovereign; but the plot was diſcovered, and communicated to Bahman, by Ahaſuerus the ſage. Bahman loaded him with honours on the occaſion, and wrote a letter to Darius the counſellor, ſaying, 'Slay thou the traitor Yelubnuſr, whoſe kingdom I have conferred upon thee, aſſume thou the government thereof.'—Darius accordingly put to death Yelubnuſr, and reigned in his ſtead with ſuch juſtice as reſtored the kingdom to a ſtate of happineſs and proſperity. Bahman rejoicing thereat, was heard to ſay, 'theſe wiſe men merit confidence and promotion, every department of government ought to be entruſted to the management of men of piety and of pleaſing manners; in order that the empire may flouriſh by their prudent and upright adminiſtration.'

"Some years after this period, the King of Hind and Sind having revolted, Bahman ſent againſt him Ahaſuerus, at the head of a large army. He ſubdued the King of Hind and Sind, and ſlew him; in return for which ſervices Bahman beſtowed on him theſe kingdoms.

"Darius, after having reigned three years in Irak, died, when Bahman conferred the kingdom on Ahaſuerus, commanding him to leave a Lieutenant in Hind, and reſide himſelf in Irak, the centre of his dominions. Ahaſuerus having accordingly appointed a Lieutenant to rule over Hind and Sind, fixed his own reſidence in Irak, where he enjoyed a proſperous reign. Some time after his arrival in Irak, he releaſed the children of Iſrael from captivity. He married an Iſraelitiſh woman, named After†, and ſhe bare him a ſon, whom he named Kyrus‡. Ahaſuerus held in high eſtimation the children of Iſrael, and gave them free acceſs to his perſon, calling them his kinſmen, and the deſcendants of the prophets and ſages. But for fear of offending Bahman he did not give them leave to return to Jeruſalem.

"When Kyrus was fourteen years old, Ahaſuerus died, and Bahman conferred the kingdom on the ſon. God beſtowed the gift of prophecy upon Daniel, whoſe doctrine Kyrus embraced, and forſook the worſhipping of fire, but unknown to Bahman.

"In the thirteenth year of the reign of Kyrus Bahman died, when the former openly profeſſed the religion taught by Daniel, and encouraged his ſubjects to liſten to the words of that prophet, whom he had commanded to inſtruct them in the law of Moſes.

"Then Daniel aſked permiſſion to go himſelf to rebuild the city and temple of Jeruſalem. But Kyrus refuſed his requeſt, ſaying, 'I ſtand in need of a thouſand faithful counſellors and

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* Belſhazzar, laſt King of the Babyloniſh race.

† In Perſian *After* ſignifies *a ſtar*—this is Queen Eſther.

‡ Kyrus, or Cyrus.

guides,

guides, how then can I conſent to deprive myſelf of your perſonal aid in the government of my kingdom.' He however permitted the children of Iſrael to return to Jeruſalem. From the time that Bukhtnuſr carried away the captives, until the death of Kyrus, Daniel had reſided in Babylon and Irak twenty-two years. After the death of Kyrus, he returned to Jeruſalem, and there ſpent his life in devotion." P. 13.

We have already mentioned that the Chronicle of Tebry was originally written in Arabic, but it is known at preſent only through the medium of a Perſian tranſlation, from which Mr. Gladwin has extracted the paſſage above given. This tranſlation is itſelf a work of conſiderable antiquity, having been made in the year 352 of the Hegira (of Chriſt 963). As much curious matter has been added on the ſubject of Perſian hiſtory and antiquities, by the tranſlator, who was well verſed in the learning and religion of the fire-worſhippers, M. D'Herbelôt is inclined to prefer this verſion to the Arabic original, which, according to the general opinion, was ſuppoſed to be irrecoverably loſt. Yet an Orientaliſt of our acquaintance is fortunate enough to have obtained ſome valuable fragments of the Arabic text, and to have diſcovered traces of two perfect copies lately in exiſtence, one of which bears ſuch teſtimonies of genuine antiquity, that it is traditionally celebrated as a manuſcript from the pen of Tebry himſelf, "The great 'Livy of the Arabians,' as Mr. Ockley ſtiles him (Hiſt. of the Saracens, Vol. II. Introd. p. xxxiii.) the very parent of their hiſtory, and, (adds he) as far as I could find by inquiry, given over for loſt in Arabic. I formerly inquired of my predeceſſor, Dr. Luke, concerning him, who ſaid he had never met with him in the Eaſt, and that he was to be deſpaired of in Arabic. M. D'Herbelôt ſays the ſame."—Our friend, however, entertains ſuch ſtrong hopes of obtaining at leaſt a copy from one of thoſe manuſcripts above-mentioned, that he has refrained from publiſhing his Tranſlations of the Perſian Chronicle, until he ſhall have had an opportunity of collating it with the Arabic original; that there is a conſiderable difference between them he has reaſon to ſuſpect, from the fragments already in his poſſeſſion.

We now proceed to another article in the Miſcellany before us, entitled, "Curſory Remarks on Places in the Peninſula, and on the Continent of Hindooſtan, by W. Hunter, Eſq." Having deſcribed Trivatore, Ongole, Rajamundry, Vizagapatam, and Vizanagarum, the ingenious traveller mentions the large and populous town of Purſotem Chatta,

Chatta, on the ſea ſhore, and its celebrated Temple of *Jagannaut.*

"This," ſays he, page 109, "is a ſquare area of about two hundred yards each face, ſurrounded by a wall of conſiderable height, on the outſide of which is a walk, ſhaded by plantain trees, and encloſed with a low wall. On each ſide of the area is a gate, and theſe look to the four cardinal points. Near to the eaſt within the area is a tower, 214 feet in height. It is nearly of the form of a ſugar-loaf, is decorated with variety of ſculpture, painted white, with ſome ſtreaks of red, and has a globular ornament at top. Between this and the oppoſite wall are two other towers, but much lower than the firſt. Before the eaſtern gate ſtands a pillar, about fifty feet high. It is a ſingle piece of black ſtone, ſupported on a baſe which conſiſts of ſeveral ſteps, and crowned at the top with a kind of capital. The baſe is curiouſly carved. It was brought about the year 1780 from the black Pagoda, which lies to the northward of this place, but the natives ſay it came originally from Burdwan, and was tranſported at a great expence. Within the north gate on each ſide of the entrance, is the figure of a white elephant, as large as the life. To the northward of the temple, at the end of a very broad and regular ſtreet, in which are many good houſes belonging to the Brahmans, is an artificial tank, about 169 yards ſquare, encloſed by a ſtone wall. To the weſtward of the temple is another tank, ſmaller than the former; but the ground here being higher, there are ſeveral ſteps for deſcending to the ſurface of the water; near the edge of this tank there are two ſmall temples, in which lamps are kept conſtantly burning. About the ſame place is a large figure cut in ſtone. The head, above the noſe, reſembles the human; the noſe is very prominent and pointed; but the mouth is exceſſively wide, like that of ſome beaſt of prey; below the noſe are two enormous whiſkers; the body reſembles that of a lion; between his fore legs appears the head of an elephant, the body of which lies under that of the monſter, and is about half his ſize*. Several figures of the ſame kind, but ſmaller, are to be ſeen in the adjacent parts. Near to this are erected ſeveral ſtones, about three feet high, on each of which is formed, in *alto relievo*, ſome particular figure; of theſe the moſt remarkable repreſents a woman, who ſeems to be dying of famine or ſome lingering diſeaſe: on her head is placed a ſkull, and round her neck is a chain compoſed of ſkulls; her features are the moſt ghaſtly that can be imagined; the eyes ſunk deep in their ſockets; the cheek bones very prominent; in ſhort, a true *facies hippocratica*; the breaſts are pendulous and perfectly flaccid; the ribs

* This is deſcribed under the name of the Indian Sphinx, by Colonel Pearſe, in the Aſiat. Reſearches.

ſeem

ſeem almoſt bare, and the belly is retracted towards the ſpine; the thighs and legs preſent nothing but ſkin and bone*. She ſits croſs-legged on another human figure, which is lying along.—This figure is plump, and has every appearance of being very young, excepting that it has a pair of large muſtaches. At ſome diſtance from this place, and nearer to the great temple, is a ſquare platform, raiſed about ten feet from the ground, and in the middle of this are erected two pillars, joined at top by a kind of arch, which reſembles the gothic, but not exactly, for each of the ſweeps of which it is compoſed, conſiſts of three ſmaller arches. The whole is adorned with variety of ſculpture." P. 111.

A well-coloured plate occurs, p. 126, repreſenting the Leucoryx, which, from its ſize and ſhape, has rather the appearance of a cow than of an antelope, although it is claſſed as the latter by zoologiſts, on account of its horns, which are annulated half way, from the baſe to the tip, ſlender, ſlightly incurvated, and nearly two feet in length. The Arabs, however, ſeem to conſider this creature rather as a cow than an antelope, and accordingly ſtyle it *Bukret al Vahaſh*. The ſubject of the engraving was a female leucoryx, from the Iſland of Bahrein, in the Perſian Gulph. Another neatly coloured plate, p. 128 repreſents the *Thibet Muſk*, by ſome reckoned a ſpecies of goat, by others a deer, and by many conſidered as a variety of the roebuck: it has two long tuſks in the upper jaw, no cutting teeth, eight ſmall cutting teeth in the lower jaw, no horns. It inhabits the lofty mountains which divide Tartary from Hindooſtan, where the ſubject of this print was caught, and ſent in 1797 to Sir John Shore, now Lord Teignmouth.

We ſtrongly recommend to ſtudents of the Perſian language, the "Letters from a father to his Son," contained in this Volume. Like the "Firmauns," which precede, and the "Inſtructions of Plato," which follow, they are printed in the original character, with an Engliſh verſion on the oppoſite page. To Mr. Gladwin, we believe, may be aſcribed the merit of theſe excellent tranſlations, and we hope ſoon to announce a continuation of his intereſting miſcellany.

* This figure, except in the article of ſex, agrees with that of *Iſwara*, in Sir William Jones's Eſſay on the Gods of Greece, Italy, and India, and doubtleſs is meant for *Cali*, the Conſort of the Stygian Jove.—Aſiat. Reſearches, Vol. I. p. 249.

ART. VIII. *Dialogues on Various Subjects. By the late William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest. Published by his Trustees for the Benefit of his School at Boldre.* 8vo. 543 pp. Price 9s. Cadell and Davies. 1807.

THE advantages and disadvantages of an author's communicating his opinions in the form of dialogue have been frequently discussed. It is certainly no easy matter to preserve a uniform consistency with respect to time, circumstance, character, and sentiment; but when this is strictly observed, it seems to be a pleasing and impressive method of managing an argument, of introducing and answering objections and difficulties, of illustrating a question by incidental remarks, and of enlivening it by pertinent anecdotes. For the character of the late Mr. Gilpin, whose posthumous Work this is, we entertain a sincere respect. He was a very accomplished scholar, zealous, diligent and useful in his profession; and as a writer, on all the subjects he undertook to discuss, entitled to very considerable reputation.

We shall take these Dialogues in their proper order. The first is on the subject of Dialogue Writing. The author justifies Dialogue Writing from the high authority of the Greek and Roman philosophers, and points out the rules best adapted to this species of composition. The whole of these rules may be comprehended in a strict regard to consistency, and that the dialogue should not be too long protracted.

The second Dialogue is on the multifarious subject of Education, which is to be preferred, public or private. The speakers are Archbishop Tenison and the great Lord Somers. The question is introduced by the Archbishop's producing a letter from Sir Charles Bruton requiring his Grace's advice about the disposal of his son. After a long discussion of the various arguments for and against public and domestic education, the Archbishop is induced to send the following answer to his friend's enquiries.

"My very worthy friend,

"I hope you will excuse my delay in answering your letter; as this delay hath enabled me to answer it with better effect.—I had been ruminating much on the subject you proposed to me, fearful of misleading you in a point of such importance; when I had fortunately a conversation on the subject with my good lord

lord preſident * ; whom I accidentally met laſt week at Windſor. For myſelf, I inclined rather to a private education. My lord ſeemed rather inclined to a public one; on which he made many good obſervations; the heads of which you will find, together with my anſwers, in the incloſed paper. As the evening however grew late, before we had finiſhed our converſation, we agreed to continue it the next morning, at Sir Nathaniel Digby's with whom Lord Somers was then on a viſit. For myſelf, I was very happy to have the opportunity of knowing the ſentiments of two ſuch able judges of life and manners, before I gave you my own.—We met at nine; and after breakfaſt retired into an alcove in the garden where lord Somers, and I went over nearly the ſame ground, we had gone over before; only ſomewhat more in the argumentative form, as we had each had a night's preparation. I obſerved however that in this review of the argument, each of us tended rather to the other's opinion. Lord Somers ſeemed to lay more ſtreſs on the corruptions of a public education than he had done before; and I, on the deficiences of a private one. Sir Nathaniel, having heard what we both had to ſay, with his uſual diſcernment moderated between us. He told us handſomely, that there was too much argument on both ſides of the queſtion to give up either. My lord preſident, ſaid he, has ſhewn ſo ſtrongly the neceſſity of an early introduction to the world, that I think it cannot be overlooked in education. At the ſame, turning to me, you have pointed out ſo many groſs corruptions in the general management of ſchools, that I think we muſt be very wary how we truſt our children in any of them.—Let me then propoſe a compromiſe. Chuſe the moſt virtuous ſchool you can—where the head is not neglected; but where the heart is more attended to: and where religion is made more an object than learning. Here let your boy continue, till he is twelve or thirteen: In five or ſix years he will have ſhaken off the ideas of the nurſery; and have gained ſome knowledge, both of the world, and of himſelf. About that time, ſooner or later, his paſſions begin to riſe; and that is the critical period, when I conſider the vices of ſchools both in the way of knavery, and ſenſuality, to be the moſt miſchievous. Hitherto they have made little impreſſion. This is the time then, (applying himſelf to me) when your ſcheme ſhould take place. If you can find a good tutor, you will certainly, by placing your ſon under him, I think, reap the advantage in point of morals—and in my opinion in point of learning alſo. I know not, added he, what you claſſical gentlemen may think, but it appears to me a very great waſte of time, to lay it out on acquiring the *proprieties*, and *elegancies* of a dead language; which

"* Lord Somers was at this time preſident of the council."

is nearly all that our public ſchools profeſs. For myſelf, I own freely I loſt much time in thoſe purſuits, which I have ſince found of little or no advantage to me.

"In my time I could have made Latin verſes with any boy of my ſtanding; and could have compoſed, at leaſt as I then thought, in pure Ciceronian ſtyle. At preſent, for want of uſing faculties, which I never had any uſe for, I ſhould be aſhamed of ſhewing either ſuch verſes, or ſuch Latin, as I could now write to the lads of any of the upper forms of our great ſchools. If a youth can *read*, and *underſtand* a dead language, it ſeems to me all that is neceſſary. At the age of thirteen, or fourteen, his mind ſhould therefore be opened by knowledge; and this will certainly be effected better by the particular application of a tutor, than in the beſt grammar ſchool.

"Having thus, my dear Sir, given you the reſult of the converſation I had with my lord Somers, and of Sir Nathaniel Digby's compromiſe, I have the pleaſure to aſſure you, that in his ſentiments we both acquieſced. So that I ſend you here not only my own opinion, but the opinions alſo of two of the politeſt, and beſt ſcholars in the kingdom." P. 49.

The third Dialogue is on the important ſubject of the Divinity and Atonement of Chriſt.

The ſpeakers are, a Country Baronet, who, from a town life, had brought with him to his family manſion, the perverted ſentiments of a man of faſhion whoſe education had been neglected, and the Village Curate. All the arguments againſt creeds, articles, &c. are introduced by the Baronet, and quietly and effectually anſwered and refuted by the Clergyman. There is particular dexterity and acuteneſs demonſtrated in expoſing the fallacy of all the popular objections to this great article of the Chriſtian Faith, and the concluſion is what might naturally be expected, a diſpoſition as to the part of the unbeliver to think more ſeriouſly, and continually to find new cauſes of conviction. We come now to the Evidences of Chriſtianity from Prophecy and Miracles. In this Dialogue the ſpeakers are the ſame as before, the argument is conducted with great force and preciſion, and it is finally agreed, "That Prophecy and Miracles are not only agreeable to the common notions of mankind, but are the beſt mode of proof which can be conceived for confirming the truth of Revelation, and that thoſe of the Bible are ſuch as we might expect from God."

The next Dialogue "On the miſchief of propagating diſputed Tenets on Religion," is ſtill conducted by the ſame interlocutors, who are induced to the diſcuſſion of the queſtion by one of Dr. Prieſtley's polemical pieces. It

is

is aſſerted with great force and truth that much of the infidelity among us has ariſen from the frequent publications of controverſies on religious ſubjects. Dr. Prieſtley's arguments againſt the Divinity of Chriſt, have been again and again refuted, but the reader will here find the queſtion logically diſcuſſed, that ſuch opinions as thoſe of Prieſtley are merely fanciful objections, with no foundation in reaſon, generating error and perverting the truth. Let men have their opinions, but be ſatisfied with keeping them to themſelves, their vanity would thus perhaps be diſappointed, and their ambition checked, but religion would be more pure, and as this writer expreſſes it, "much of the ſediment and lees which now diſturb it would fall to the bottom."

The Dialogue which follows, comparing the advantages of a town and country life, is perhaps the moſt pleaſing in the volume. It has been read, at leaſt by us, with peculiar ſatisfaction; it is certainly written with particular elegance, and the arguments and objections are ſeverally ſtated with the ſimplicity of rural habits and attachments, combined with the moſt refined urbanity of poliſhed ſociety. The ſpeakers are ſtill the ſame, and the ſummary of what is concluded on the ſubject, is thus compreſſed.

"Here Mr. Willis making a pauſe, Sir Charles deſired him, if the argument was at at end, to draw the heads of it together, as he had often heard him do in his pulpit diſcourſes. He would be glad, he ſaid, to ſee how the whole appeared in one point of view.

"You have impoſed (replied Mr. Willis) a difficult taſk upon me; as our converſation has been a very deſultory one. However I will gratify you, as far as my memory ſerves.

"We allowed, I think, that the capital abounds with various modes of inſtruction, and rational objects of purſuit. But we muſt grant alſo, that it is the receptacle of vice; and the ſcene of debauching amuſement. Men, therefore, of eſtabliſhed character, and of confirmed habits of virtue, may often find their time uſefully employed in London, while they judiciouſly make ſuch objects only their purſuit, as London alone can furniſh. Many people alſo are obliged, by their different occupations, to live in London; and buſineſs, it may be hoped, will be a check upon pleaſure.—But to the unexperienced youth, eſpecially to the young man of faſhion, and fortune, who has no particular employment for his time, London is a moſt dangerous ſcene; and whoever has to do with his education, will try every art to keep him from its ruinous temptations. The advantages which are to be reaped from London, he has neither the means to procure; nor the taſte to enjoy. Its vicious pleaſures, which meet his inclinations, are generally his only purſuit. At the ſame

time, as he muſt be amuſed, ſome modes of innocent amuſement muſt be ſought for him: and among theſe none perhaps will anſwer the end better, than *domeſtic travel*.—It is not however only to the *unexperienced youth*, that the capital is a ſcene of danger: the man even of *confirmed habits of virtue* muſt guard againſt its allurements. If he loiter in it, he will run the riſk of diſſipation. Frivolous company is always at hand. It will be difficult for him to avoid a connection with it: and it will by degrees infallibly lead him into much waſte of time at leaſt—and a participation of its inſipidity. His thoughts will be always abroad. It is not eaſy for a man to converſe with himſelf in a crowd. A thouſand ideas are continually floating in his mind, and interrupting ſerious reflection. By degrees he begins to hang looſe to all his old ſober maxims, and opinions—perhaps he contracts others, which are miſchievous—in politics perhaps—perhaps in religion, from an intercourſe with the world—and in ſhort, loſes too often the candid, open, pleaſing ſimplicity of his nature.—Whereas, in the country, every thing contributes to rouſe him to reflection, and to a proper uſe of his intellectual powers. The noiſe, and buſtle of the town are removed: the quietneſs, and ſtillneſs of the country aſſiſt meditation. The works of God are continually before him. They fill his mind with ideas of the divine power—his heart with ſubjects for devotion:—he gathers inſtruction from various analogies; and has a thouſand leſſons *viſibly*, as it were delineated before him.—In the country too he is enabled to live more frugally, and more uſefully: and from the nature of his employments, and indeed from the very air he breathes, he procures health, and exerciſe together.—The reſult, then, from the whole is this: if London afford more opportunities to ſome of improving the *mind*—the country, in general, is more adapted to improve the *heart*. In the former, a man can hardly avoid being led aſide, more or leſs, by its deluſions—in the latter, he may indeed get wrong: but it muſt be through the pravity of his own heart, which every thing around him has a tendency to correct." P. 211.

The Dialogue on Duelling introduces a new ſpeaker, Baron Brett, a Swediſh Colonel. The tendency of the argument on this queſtion is to prove that the ſource of duelling is fear, not courage. Our opinion on this ſubject is well expreſſed by Cowper.

> " Were I impowered to regulate the liſts,
> They ſhould encounter with well-loaded fiſts:
> A Trojan combat would be ſomething new,
> Let Dares beat Entellus black and blue."

Duelling has invariably been forbidden by the law ſince Richard Cœur de Lion's time, but though forbidden, as conſtantly practiſed.

" Inſtructions

"Inſtructions to a Young Man intended for Holy Orders" are communicated in a Dialogue between Biſhop Wilſon and a Mr. Langton. One queſtion here introduced is of ſome moment, and which has often been diſcuſſed; namely, Whether Cambridge is not more adapted to form a mathematician than a theologian. Perhaps too great diſtinction is really given to mathematical excellence; yet when a young man takes his firſt degree, whatever may be his deſtiny or purſuit, it muſt be highly beneficial to him to have his mind ſtrengthened, and his powers of inveſtigating truth confirmed by previous mathematical ſtudies. The biſhop's opinion, or rather Mr. Gilpin's, ſeems to be, that a certain degree of learning is neceſſary to the clerical profeſſion, but as profound learning and exalted talents tend to abſtract a man from his profeſſional duties, it is as well that all clergymen ſhould not be of that deſcription. What is here ſaid on the ſubject of the Thirty-nine Articles is worth every Students attention, as well as the particular books which are pointed out as proper to be read by the candidates for orders. The two following Dialogues may be mentioned together. They deſcribe the character of a clergyman who made a conſcience of every thing, and of another who made a conſcience of nothing. In the firſt, the difficulties incident to a clerical life are exemplified in the character of Mr. Mowbray; theſe difficulties are what are involved in tithes, ſectaries, political connection. We fear that, as human nature is conſtituted, ſuch conduct as that of Mr. Mowbray would not always be attended with the ſucceſs here repreſented, nor could ſuch an income (350l.) under the preſent circumſtances be ſo regulated.

Mr. Simonds, or the clergyman who made a conſcience of nothing, is, we preſume and believe, a creature of the imagination, or at leaſt *a Black Swan*. The Lord Treaſurer Burleigh and Sir Philip Sidney, are the interlocutors in the next Dialogue; the ſubject of which is, the Defence of the Polite Arts. The ſcene is Lord Pembroke's houſe at Wilton, and the conſiſtency of time, characters, and ſentiments, is admirably preſerved throughout. Lord Burleigh is repreſented as thinking contemptuouſly of the polite arts, conſidering them as ſources of luxury, and the means of contaminating the national morals. Sir Philip Sidney ably vindicates them from ſuch an aſperſion, aſſerting, that when a nation becomes rich, they cannot better employ their riches than in the encouragement of genius. The deſcription given by Sir Philip of what firſt kindled in his breaſt a love for landſcape is delightfully expreſſed.

"I meant only (ſaid Sir Philip) to inform your Lordſhip, what firſt kindled in my breaſt a love for landſcape—and to ſhew you the effect, which the wonderful ſcenes of nature, when conſidered as pictures, may have on the imagination. A little before I went abroad, my father, who had a commiſſion to execute for the queen at York, paid a viſit in his way, to the earl of Cumberland *, at his caſtle at Skipton, and carried me with him. His intention, I believe, was to give me a little knowledge of my own country, before he ſent me abroad; but the pretence was to pay a viſit to the young lord Clifford, with whom I had been educated at ſchool, and afterwards at Oxford; and with whom I had contracted a very intimate friendſhip, though he was ſomewhat older than myſelf.

"I remember him well; (ſaid the treaſurer) He was a tall ſlender youth; well made—had a high forehead—large blue eyes—a complexion rather florid, and a noſe ſomewhat acquiline. When he was firſt preſented to the queen, by the duke of Norfolk, I remember her majeſty's grace took great notice of him, and turning to the duke, ſaid, he ſhould be her young knight.

"Your lordſhip (ſaid Sir Philip) remembers well his perſon; but the great qualities, and endowments of his mind, would require many words to deſcribe. He was, in truth, the mirror of nobility;—and his unhappy, and untimely death, may be lamented equally by his friends and his country. But let that paſs among the inſcrutable ways of Providence! It was one of the amuſements of this ſpirited young nobleman, to explore every variety of country in his neighbourhood; and he uſed often to tell me, that we, inhabitants of the ſouth of England, knew nothing of nature's ſublimities. When I talked of the woody ſcenes of Penſhurſt, and its delightful meadows, he would laugh, and ſay they were well enough for ſhepherds, and ſhepherdeſſes to dance in; but they were poor ſcenes compared with thoſe ſublime caſtles, in which the genii of rocks and mountains dwelt. As we were now, therefore, in the neighbourhood of theſe *ſublime caſtles*, I begged he would introduce me to them; and give me ſome idea of what he called the *ſublimities of nature*. At firſt, he ſeemed rather backward, as he thought I ſhould ſcarce be able to travel through ſuch ſcenes of deſolation. In many parts, he told me, we ſhould meet with no appearance of inhabitancy. Can you climb a perpendicular mountain, he would aſk, a mile in height? Or can you occaſionally ſleep without a bed;—ſit without a chair;—or dine without a table? My curioſity made all difficulties light; and, as my father was ſo good as to ſay he would wait for me at York, we ſet out for

* "This was Clifford, earl of Cumberland, one of the moſt extraordinary men of his age for military achievements. He undertook ſeveral naval expeditions at his own expence."

Appleby

Appleby Caſtle, another ſeat of the earl of Cumberland's, on the confines of thoſe ſcenes which I was ſo deſirous to examine. Having taken a view of the Vale of Eden, and that pleaſing country which the caſtle commands, we mounted our horſes, and carrying with us a ſumpter-mule, laden with neceſſaries, began our expedition. Often we travelled on foot over lofty mountains, where no horſe could have found footing; and ſeveral nights we ſlept under what ſhelter we could find among the rocks. My companion, who was verſed in all the arts of exigence, would ſpread a blanket over a few hedge-ſtakes, under which, as the weather was warm, we ſlept comfortably. The ſame care his humanity always took of the ſervant, who attended with the ſumpter. Our horſes, in the mean time, waited for us at ſome diſtant inn, perhaps a dozen miles from the place of our reſidence, where we met them the next day, or the day after. My friend being well acquainted with the country, knew perfectly how to order our march, and diſpoſe the ſeveral circumſtances of it. But our fatigues were well repaid; we travelled over all the mountainous parts of Cumberland, and Weſtmoreland; and I know not, that I ever ſpent three weeks, in what I may call, ſo delicious a manner. It was all enchantment; during the whole time I was in a delirium of rapture:—mountains, lakes, rocks, and woods, in an infinite variety of awful combinations, were continually diſplaying themſelves before my eyes in the day—and riſing again to my imagination in the viſions of the night *. I have ſince, probably, ſeen as romantic countries among the Alps, Apennines, and the Pyrenees; but from a firſt impreſſion, or from the pleaſing aſſociation of ideas, which my engaging friend has left upon my mind, I certainly never was ſo much enchanted with any appearances of nature, as with thoſe I met with here." P. 393.

The inference drawn in favour of the polite arts is, that ſuch amuſements as ariſe from their cultivation are ſuperior to any other in themſelves, and leſs miſchievous in their exceſs.

The Dialogue which next ſucceeds, is on the Infliction of Divine Puniſhment for the Purpoſes of National Correction. The ſpeakers are Dr. Lucas, a reſpectable Pariſh Miniſter, and Mr. Hales, a reſpectable neighbour. The queſtion is

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* "Theſe ſcenes were much more beautiful when Sir Philip Sidney ſaw them, than they are now. They were then much more in a ſtate of nature. Their woods had not ſuffered thoſe depredations which we now regret; their banks and iſlands were yet uninjured by thoſe puerile works of art, which now every where deform them."

introduced

introduced by the ſucceſſes and ravages of the French armies in 1794, alas, how enormouſly extended ſince that period! The moral inculcated is, let us not preſume too much on our own righteouſneſs, but ſtill let us make every effort in our own defence. If the great evil, far diſtant we hope, of humiliation before the enemy ſhall arrive, let us endeavour to receive God's correction with compoſure and reſignation. Repentance is the end to which all examples of national correction ought to lead; let us not torment ourſelves in anticipating ſuch correction to us of this country.

The Dialogue which comes next on Equality of Stations, is well calculated to impreſs individuals in the middle or lower ſtations of life with the ſalutary truth, that ſubordination in ſociety is wiſe and good, and indiſpenſable. This leſſon is taught in the form of a converſation between the rector of a pariſh and a reſpectable day-labourer who had imbibed the pernicious prejudices inculcated by Thomas Paine. The whole of the argument adduced on this occaſion is thus neatly ſummed up.

"Aye, Sir, (ſaid Mitchel, claſping his hands,) this is the grand point indeed. If I *fully truſt* in eternity, what is this world, or any of its concerns to me!

"Having ſettled this point then, (continued the doctor,) and being convinced that, as far as *our own* happineſs is concerned, things could not be better than they are, let us next conſider how an equality of ſtations would affect *ſociety*. If men were *now* like the primitive Chriſtians of *old*, as we juſt obſerved, a ſtate of equality would be deſirable. But in a world abounding in wickedneſs, as it now does, men could not live without laws and magiſtrates. The whole world would be turned into robbers, and banditti; or into ſufferers from their rapine. Do you remember what is related in the 17th, 18th, and 19th chapters of the book of Judges, when *every one did that which was right in his own eyes* ?*—that is, when they committed all kinds of wickedneſs: and the reaſon is given, they were all, as it were, on an equality. There was no magiſtrate to keep wickedneſs under reſtraint.—Then again, conſider, that the well-being of ſociety requires different arts, trades, and profeſſions. We muſt have lawyers, phyſicians, ſoldiers, and divines, as well as artificers, and labourers. But if all things were on an equality, we could have none of theſe diſtinctions. And yet they are all abſolutely neceſſary for the good of the whole. Take any of theſe ſeveral orders away, and there will be a void in the community; which, more or leſs, all will feel. So that

* "Judges 17. 6.—Judges 18. 7."

when

when the lower ſtations murmur at the higher, they ſee not, that they are murmuring at their own intereſt.—There is a pleaſing ſtory told on this ſubject, of the *head and the members* *, in the hiſtory of the Romans, which perhaps you have not met with.

"I do not recollect it, Sir, (ſaid Mitchel.)

"Some ſeditious fellow, (continued the doctor,) like Tom Paine, had put it into the heads of the common people of Rome, in ancient times, that all the lands of the city ought to be divided equally among them: for why ſhould one man, (they cried,) have an eſtate of 300 acres, and another have only a little plot of three?—In ſhort, things had ariſen to ſuch a height, that all government and order were at an end: the people refuſed to work, and the city was threatened with a famine. In this exigence, one of the magiſtrates, calling the people together, ſaid, he had ſent for them to tell them a ſtory. It happened once, (continued he,) that a violent quarrel aroſe among the ſeveral parts of the human body. The legs and arms declared they would be ſervants to the head no longer. All the labour, they cried, and all the difficulty is put upon us; while you amuſe yourſelf with looking about, and ſeeing, and hearing every thing that pleaſes you; and are at no more trouble in providing for your maintenance, than in opening your mouth, which we fill. We are reſolved therefore to be your ſlaves no longer. Liſten, my good friends, a moment to me, ſaid the mouth. Are you no way obliged to the eyes, for directing your motions—nor to the ears for procuring you intelligence of every thing that concerns you;—nor to me for being your ſpokeſman on all occaſions;—ordering every thing for your good—and taking in that food which tends equally to the nouriſhment of us all? Depend upon it, we are as uſeful to you, as you are to us.—It is ſaid, the Roman people were ſo ſtruck with the aptneſs, and propriety of this fable, that every ſeditious word was ſtifled—Tom Paine was toſſed in a blanket; and order was immediately reſtored." P. 472.

The ſame worthy miniſter of a pariſh is introduced again, converſing with one of his principal farmers on the moral uſes which may be drawn from huſbandry. The farmer is repreſented as one of thoſe unfeeling, but induſtrious men, who are not over ſcrupulous where their own intereſt is involved. Who would not commit forgery, but might make a miſtake in a bill, where detection was not very eaſy. He

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* "This ſtory is commonly told of the *belly and the members*: but the doctor tells it of the *head and the members*—whether he had made a miſtake—or thought that, in this way, it made a better ſtory."

was

was an enemy to the poor, and got what he could out of every thing and every perſon. From arguments which a religious ſuperior may be preſumed to uſe, from Scripture and from reaſon, the farmer is induced to believe that his trueſt wiſdom and real intereſt will be, to act the part of an honeſt and upright man. The concluding Dialogue is on indiſcriminate Almſgiving. The ſpeakers are the ſame amiable pariſh miniſter and his worthy friend and neighbour, Mr. Hales. Mr. Hales indiſcriminately gave alms wherever there was the appearance of diſtreſs. The conſequence was that he was often impoſed upon, often encouraged pilfering, idleneſs, and vice. This diſtinction is drawn. The friend of the poor is amiable, the friend of the beggar not always ſo. Common beggars are undoubtedly an evil in ſociety, and a nuiſance to a neighbourhood. The laws have forbidden vagrant beggary, and provided a reſource for the really neceſſitous.

It is not eaſy to expreſs the gratification which has been communicated to us from the peruſal of this volume. Its great character is perſpicuity and elegance of diction: it is alſo diſtinguiſhed by much dexterity in the management of an argument. The ſubjects are happily choſen. The two beſt dialogues are the firſt on education, and that which compares the advantages of a town and country life; but thoſe on the atonement, prophecy, and miracles, with the directions for the candidate for orders may be warmly recommended to ſtudents in divinity. In a future edition, and we think there will be many, greater attention to the correction of the preſs may be found requiſite.

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ART. IX. *Obſervations upon the windward Coaſt of Africa, the Religion, Character, Cuſtoms, &c. of the Natives; with a Syſtem upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the natural and commercial Reſources of the Country: made in the Years* 1805 *and* 1806. *By Joſeph Corry. With an Appendix, containing a Letter to Lord Howick, on the moſt ſimple and effectual Means of aboliſhing the Slave Trade.* 4to. 76 pp. G. and W. Nicol. 1807.

THIS author ſeems acquainted very familiarly with all the windward coaſt of Africa, from Cape Palmas to Goree, and as long as trade ſhall continue from this country or her colonies

lonies to that region, his book will be acceptable as a manual of local information. He did not penetrate far into the country, and therefore pretends to no new diſcoveries, but at Goree, and particularly at Mance and the Banana iſlands, meeting with natives from various diſtricts of the main land, he obtained much information concerning their peculiar manners and cuſtoms. One of the profeſſed objects of his work is to point out the moſt ſimple and effectual means of aboliſhing the ſlave trade. As what he ſays is the reſult of obſervations made upon the ſpot, and among the natives themſelves, it is, as well as from its obvious good ſenſe, entitled to reſpectful attention.

"The ſyſtem of colonization which I, with all ſubmiſſion, ſubmit to the legiſlature, and to my country, is this:

"1ſt. To employ natives in whom a recognition of property ſhall exiſt, as unavoidable from the preſent condition of Africa.

"2d. To procure them from as wide an extent of the moſt powerful nations and tribes upon the ſea coaſt, as is practicable, and from the Slatees or ſlave merchants from the interior countries.

"3d. That a requiſite number of theſe ſhould be fit for the preſent purpoſes of labour, and for an immediate initiation into the mechanic arts, as applicable to the local circumſtances of the colony, and the uſeful purpoſes of life.

"4th. That a proportionate number of males and females ſhould form the compliment, from the age of five to ſeven years, and be placed in a ſeminary of inſtruction, under the inſpection of the government of the colony, and under tutors approved of in England.

"5th. That this eſtabliſhment of a ſeminary of inſtruction in Africa, under the adminiſtration of the colony, ſhall have for its baſis the initiation of theſe children, as calculated to their ſexes, into the rudiments of letters, religion, and ſcience, and the progreſſive operation of education adapted to the uſeful purpoſes of life.

"6th. That when thus prepared, the neceſſary avocations of domeſtic œconomy, agriculture, and mechanics, employ the next period of their exiſtence, under the ſuperintendance of the European coloniſt.

"7th. When arrived at the period of mature years, and thus inſtructed, to become the object of legiſlative enquiry and inveſtigation as to their attainments, character, fidelity, and mental improvement.

"8th. That ſuch as produce clear teſtimonials of capacity, knowledge and acquirement, become immediately objects of manumiſſion.

"9th. That

" 9th. That all proceedings in this proceſs of education and emancipation, become matters of record in the colony, ſubject to ſuch control and inveſtigation as his Majeſty's government may, in its wiſdom, appoint, from time to time, to guard againſt the corruption and prejudices of the legiſlative authority of the colony.

" 10th. That thus endowed, they are to be diſmiſſed to their reſpective countries and nations, employed as agents in various capacities of civilized purſuit, and to promote the commercial and agricultural views of the colony, and diſſeminate their allurements among their tribe, which, under the direction of the unerring diſpenſations of divine providence, might, in proceſs of time, diffuſe civilization and Chriſtianity throughout the utmoſt region of Africa, its inhabitants become members of civilized and Chriſtian ſociety, and their country, in proceſs of time, be extricated from its barbariſm." P. 80.

All thoſe places viſited by Mr. Corry, have been ſo often and ſo carefully explored, that no great novelty can be expected of information concerning the natives. Yet there is one peculiarity deſcribed, which, as it is no where elſe ſo circumſtantially repreſented, ſeems to merit inſertion here.

" Among the ſingular cuſtoms of the inhabitants of Africa, there exiſts in the vicinity of the Sierra Leone, and more particularly among the mixed tribes of the Foolahs, Sooſees, Boolams, &c. an inſtitution of a religious and political nature. It is a confederation by a ſolemn oath, and binds its members to inviolable ſecrecy not to diſcover its myſteries, and to yield an implicit obedience to ſuperiors, called by the natives the *Purrah*.

" As it is dangerous to enquire from the natives, and conſequently difficult to procure information on this ſubject, conjecture muſt ſupply the want of oral and ocular teſtimony; but what I have here advanced I had from an intelligent chief, who was a member of the ſociety, who, I am nevertheleſs convinced, preſerved his integrity, in communicating the following particulars, as I never could induce him to touch upon any part of the myſteries, which he acknowledged to exiſt, but ſpoke of them with the utmoſt reſerve.

" The members of this ſecret tribunal are under the ſupreme control of a ſovereign, whoſe ſuperior, or *head man*, commands by his council, abſolute ſubmiſſion and authority from the ſubordinate councils and members.

" To be admitted into the confederacy it is neceſſary to be thirty years of age; and to be a member of the grand *purrah*, fifty years; and the oldeſt member of the ſubordinate *purrahs* from thoſe of the ſovereign *purrahs*.

" No candidate is admitted but at the recommendation and reſpon-

reſponſibility of members, who imprecate his death, if he betrays fear during his initiation into the ceremonies, or the ſacred myſteries of the aſſociation; from which females are entirely excluded.

" Some months elapſe in the preparation for admiſſion, and the candidate paſſes through the ſevereſt trials, in which every dreadful expedient is employed to aſcertain his firmneſs of mind, and courage.

" The candidate is conducted to a ſacred wood, where a place is appointed for his habitation, from which he dares not abſent himſelf; if he does, he is immediately ſurrounded and ſtruck dead. His food is ſupplied by men maſked, and he muſt obſerve an uniform ſilence.

" Fires, during the night, ſurround theſe woods, to preſerve them inviolate from the unhallowed ſteps of curioſity, into which if indiſcretion tempts any one to enter, a miſerable exit is the reſult.

" When the trials are all gone through, *initiation* follows: the candidate is firſt ſworn to ſecrecy, to execute implicitly the decrees of the *purrah* of his order, and to be devoted to the commands of the *ſovereign purrah*.

" During the proceſs of initiation, the hallowed woods reſound with dreadful howlings, ſhrieks, and other horrid noiſes, accompanied by conflagrations and flames.

" This ſecret and inquiſitorial tribunal takes cognizance of crimes and delinquencies, more eſpecially witchcraft and murder; and alſo operates as a mediator in wars, and diſſentions among powerful tribes and chiefs. Its interference is generally attended with effect, more particularly if accompanied by a threat of vengeance from the *purrah*; and a ſuſpenſion of hoſtilities is ſcrupulouſly obſerved, until it is determined who is the aggreſſor; while this inveſtigation takes place by the ſovereign *purrah*, as many of the warriors are convoked, as they conceive neceſſary to enforce their judgment, which uſually conſigns the guilty to a pillage of ſome days. To execute the decree, they avail themſelves of the night to depart from the place where the ſovereign *purrah* is aſſembled, previouſly diſguiſing their perſons with hideous objects, and dividing themſelves into detachments, armed with torches and warlike weapons; they arrive at the village of the condemned, and proclaim with tremendous yells the decree of the ſovereign *purrah*. The affrighted victims of ſuperſtition and injuſtice are either murdered or made captives, and no longer form a people among the tribes.

" The produce ariſing from this horrid and indiſcriminate execution of the decrees of this tribunal is divided equally between the injured tribe, and the ſovereign *purrah*; the latter ſhare is again ſubdivided among the warriors employed in the

execution of its diabolical decree, as a recompenſe for their zeal, obedience, and promptitude.

" The families of the tribes under the dominion of this infernal confederacy, when they become objects of ſuſpicion or rivalry, are ſubjected to immediate pillage, and if they reſiſt, are dragged into their ſecret receſſes, where they are condemned, and conſigned to oblivion.

" Its ſupreme authority is more immediately confined to the Sherbro; and the natives of the Bay of Sierra Leone ſpeak of it with reſerve and dread: they conſider the Brotherhood as having intercourſe with the *bad ſpirit*, or devil, and that they are ſorcerers, and invulnerable to human power. Of courſe the *purrah* encourages theſe ſuperſtitious prejudices, which eſtabliſh their authority and reſpect, as the members are numerous, and are known to each other by certain ſigns and expreſſions. The Mandingos have alſo their ſacred woods and myſteries, where, by their deluſions and exorciſms, they prepare their children for circumciſion." P. 134.

This ſtrongly reminds us of the ſecret tribunal of Germany, ſo long the terror of the inhabitants.

Some neat plates are added, and a particularly clear and ſatisfactory chart of the windward coaſt of Africa. It is only a ſketch indeed, but very perſpicuous and correct. The book is alſo entitled to conſideration from the neatneſs of its typography and general execution.

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ART. X. *A Treatiſe on the Coins of the Realm; &c. &c.*

*(Concluded from our laſt, p. 289.)*

THE noble author of this work, proceeding upon his own hypotheſis, and being unwilling to diſturb, as he ſays, the ſyſtem of coins already in uſe, propoſes to give a deciſive legiſlative ſanction, to the doctrine of the gold coins being the ſole ſtandard, by which the values of other things are to be eſtimated. He obſerves that gold is now equally convenient for a ſtandard as ſilver was at the time of the conqueſt; for as the weight of ſilver in a pound in tale has been reduced to about one third, and it requires according to the moſt learned antiquaries, about five times as much ſilver to purchaſe other articles as it did at the conqueſt, the value of money has in effect been depreciated, upon the whole, to one fifteenth of its value at that period; being the ſame ratio, as that of the preſent value of ſilver to gold.

To this, he adds, the conſideration of the greater fluctuations that take place in the price of ſilver, from its being more employed in manufactures, and alſo an eſtabliſhed article of export to the Eaſt Indies. He further obſerves alſo, that, if the gold coins are made the ſole ſtandard, the ſyſtem is ſimpler than when ſilver is employed; for in the former caſe, all the multiples of the integer are in the ſame metal as the integer itſelf; whereas, when ſilver is made the ſtandard, the multiples of the integer will be repreſented by the gold coins, and its diviſions by thoſe of copper.

We do not perceive the peculiar force of the laſt argument, and it appears to us that his lordſhip has omitted a very capital conſideration in reſpect to a ſubject, like coins, which are of univerſal uſe among civilized nations, namely, a reference to the common opinion and practice of thoſe nations. So far as theory is concerned, it is perfectly indifferent whether the value of things be eſtimated by a reference to the weight of gold or of ſilver, either ſeparately or conjointly, ſince both are nearly alike unalterable by the uſual natural agents of deſtruction. Mere conveniency would point out gold as the proper ſtandard for rich nations, and ſilver for poor ones; but riches are fleeting poſſeſſions, as the whole hiſtory of man and of mankind evince, and no reliance ought of courſe to be placed upon them. The peculiar inconveniency of having both metals as a ſtandard is evident from the preceding hiſtory. Now by the practice of far the greater number of civilized nations ſilver is, and ever has been eſteemed the ſtandard, and it would require, in our opinion, far more cogent reaſons than any that have been here adduced, to authorize us to depart from this expreſſion of the common ſenſe of mankind. As Lord L. ſpeaks with becoming deteſtation of the French revolution, we are ſorry that he has fallen into the ſame fault with the merely ſpeculative philoſophers who raiſed and attempted to guide that ſtorm. The univerſal conſent of mankind had led them to take their meaſures from the human body; by this means, every man carried in his own perſon, a rule for the moſt ordinary purpoſes, and poſſeſſed the means of conceiving the expreſſions that occurred in his intercourſe with others. But the meaſures not being abſolutely the ſame in every perſon, ſovereigns thought it prudent to interfere, and order certain artificial ſtandards to be made and preſerved with care, that they might be referred to, in caſes of diſpute. The having of only one ſtandard for each ſtate was all that could be deſired, for common purpoſes: it being eaſy, for the

purpoſes of ſcience, to compare this national ſtandard to ſome natural object of an unchangeable nature, which may alſo ſerve as the means of communicating to ſtrangers the real value of the ſtandard, or of reſtoring it if accidentally loſt. But the French did not reſt here; the natural meaſure, as we may call it, was diſcarded, and an artificial one was ſubſtituted, of which no one can form any diſtinct conception. The caſe was the ſame with regard to the ſyſtem of weights. Inſtead of the moſt common ſeed being the integer of the ordinary weights; and that ſeed, which was found by experiment to be the leaſt liable to variation, (being uſed for jewels, as had been practiſed from time immemorial among the moſt diſtant nations) an integer was introduced by theſe philoſophers, that was ſtill more complicated, than the one they uſed for meaſures. In theſe objects of univerſal uſe, we certainly hold that all radical innovations, however ſlight, are worſe than uſeleſs, and eſpecially that no ſtate ought to ſet up a different ſtandard from what has hitherto been the general practice among the greater number of nations.

His lordſhip beſtows no leſs pains on the ſteps neceſſary to be taken, in the event of his hypotheſis being acted upon, and a reformation of the ſilver coins undertaken. Although the gold coins current in 1774, were ſuppoſed to be of the value of £25,447,000 and £36,290,201 3*s.* 3*d.* have been ſince coined in that metal, he ſays, he cannot venture to eſtimate the value of the gold coin at preſent in circulation at more than £60,000,000. He is even inclined to think it leſs, conſidering the quantity of paper in circulation. The coins now ſtruck are ſuperior in fineneſs to any formerly coined, being exactly ſtandard, although the regulations of the mint allow under the name of remedy, a deviation of 40 grains in the pound, either in weight, or fineneſs, or both together. This remedy, he very juſtly conſiders as far too great, and obſerves that the foreign mints rate our coins lower than the real value, in conſequence of this great allowance. He would not have any alteration made in the weight of the gold coin, by taking the charge of their manufacture out of them, becauſe it would affect the courſe of exchange, and render it neceſſary to recoin the whole of the gold in circulation.

But in reſpect to the ſilver coins, which muſt be recoined, his lordſhip is of opinion that the workmanſhip ſhould be taken out of them, by raiſing the value of the coins above the intrinſic value of the metal contained in them. The authority of the ſovereign is fully ſufficient to make them paſs at

at this increaſed value, and as they ſhould be legal tender for ſmall ſums only, this meaſure would not affect the exchanges. This ſtep is the more neceſſary becauſe the expence of coinage is greater in ſilver than in gold, and the charges even of the gold coinage is very conſiderable. Theſe charges amounted to £488,441. 18*s.* 9*d.* in the interval from 1777 to 1808 both incluſive. It would alſo prevent any alternate exportation of the two metals for the purchaſe of the other.

The ſilver in theſe coins ſhould, he thinks, be rated at a fair average of the price it may be expected to bear in future. Upon this ſubject, he obſerves:

"Mr. Locke's idea, that Coins made of any other metal than that of which the ſtandard Coin is made, ſhould be ſuffered to paſs in currency according to the relative value of theſe metals at the market, is not conformable to practice, and is without example, except in what happened to our Gold Coins for a certain number of years after the 16th year of Charles II. during a part of which time our monetary ſyſtem was in a ſtate of confuſion. How are thoſe who reſide in the country, or in many great commercial and manufacturing towns, to eſtimate the relative value of Gold to Silver, where no Gold or Silver Bullion is bought or ſold? Such a proceeding is alſo contrary to law; for in effect it transfers the right of ſetting a rate or value on the Coins, from the Sovereign to individuals: Coins ought always to paſs in tale according to the rate or value, which the Sovereign ſets upon them in his Mint indentures. But Mr. Locke's idea of the manner of valuing Coins according to the relative prices of the metals, of which they are made, at the market, is, with reſpect to thoſe of Silver and Copper, abſolutely impracticable. How are the poorer claſſes in particular, who principally make uſe of theſe Coins, to know what the relative prices are? Such a ſyſtem would introduce confuſion into all our commercial tranſactions, and would afford an opportunity to the money-changer, or dealer in metals, to raiſe a fortune by practiſing the worſt of frauds on ignorant individuals, who muſt, in this caſe, be the greateſt part of Your Majeſty's ſubjects." P. 158.

We differ entirely from his lordſhip on this point, for, as he himſelf juſtly obſerves in another place, it is impoſſible for the government to keep pace with the variations of the bullion market. All the difficulties which have ariſen upon the ſubject of coins have had their origin in the fixed relative that ſome governments have attempted to eſtabliſh between the ſeveral metals of which the currency in their ſtates was compoſed: and we are under no apprehenſions that any difficulty would ariſe from a revival of the practice of letting the relative value of the metals take their courſe, as they do to this day in many countries. So that the weight

and quality of the coin can be relied on, the interference of government in every other reſpect is more hurtful than beneficial. Upon a ſubject that muſt daily occur in practice, there need be no fear but that even the moſt ignorant will be competent to manage his concerns.

The great exportation of ſilver, to purchaſe gold, in conſequence of the gold coins being rated at too high a value, has long occaſioned a ſcarcity of ſilver coins. From the general recoinage by William III, to the preſent time, there has been coined in all £8,076,092, but his lordſhip thinks that leſs than £3,960,435 remains in circulation. Even the coins that remain are very deficient in weight, for by an experiment made in 1798 by the officers of the mint, it was found upon an average, that,

The crown pieces had loſt $5\frac{2}{3\frac{1}{3}}$ per cent of their weight.
The half crowns — $9\frac{99}{1\frac{1}{101}}$.
The ſhillings — $24\frac{196}{1\frac{1}{196}}$.
The ſixpences — $38\frac{232}{8\frac{1}{232}}$.

His lordſhip ſeems doubtful whether, in the event of a recoinage, the holders of this deficient coin ſhould receive the full nominal value, or only according to its weight. It is certainly the moſt uſual, as he ſays, for the loſs to fall upon the holders, and indeed this ſeems to be in moſt caſes the moſt natural; becauſe they have tranſgreſſed the law, by neglecting to weigh the coins they received. When Henry VII recoined the gold, and alſo when Elizabeth recoined the ſilver they gave up their ſeigneurage: and Charles II, when he recoined the coins that had been iſſued during the commonwealth, gave up half the ſeigneurage. At the laſt recoinage of the ſilver, by William III the clipped coins were taken at their full nominal value, which occaſioned an immenſe loſs to the public, calculated indeed at no leſs than £2,000,000. At the laſt recoinage of the gold, in 1774, a ſcale of compenſation was eſtabliſhed; but when the new copper coins were iſſued in 1797, no compenſation was made for the counterfeits, which were thus driven out of circulation, although the loſs fell moſtly on the poor. Whatever ſtep may be taken in this reſpect, a copious and ſpeedy emiſſion of ſilver coin ought to take place, as the induſtrious claſſes of ſubjects ſuffer not only many inconveniencies from the preſent want of them; but are alſo led into idle and even immoral habits, from their being obliged to attend at public houſes to receive their wages, as ſilver cannot be obtained, by any other means, to pay them.

The noble author is aware that ſome objections may be made againſt his ſyſtem of declaring the gold coins to be the

the only ſtandard of money; of coining them as at preſent without any charge; and of taking the charges of coining out of the ſilver coins. He anſwers ſuch of theſe objections as occurred to him. To the objection that the gold coins will occaſionly be exported to make up the deficiency that may happen in the balance of trade, whereby the charge of coining them will be loſt; he anſwers that bullion and foreign coins will in conſequence of the preſent laws againſt the exportation of the coin be ſent firſt: and he further thinks that if our own coins are ſent, it is moſt advantageous to let the gold go in preference to the ſilver, becauſe the coinage of the former coſts leſs. It might, he ſays, be feared, that the difference in the intrinſic value of the coins would introduce a traffic of ſilver for gold to be exported. On this head, he obſerves, that the ſilver coins have for a century paſt been deficient in weight, that they are now one third leſs in weight than the new coins would be, and as they are for the moſt part mere counters, they might eaſily be counterfeited: yet this traffic, he ſays, does not exiſt, as the trouble and danger of carrying it on are too great. There is, he thinks, leſs chance of its being introduced with the new coins becauſe their beauty will render them harder to be counterfeited; but if it ſhould be thought neceſſary to prevent this evil, the privilege of carrying ſilver to the mint might be limited to certain perſons, and thus the quantity of ſilver coin might be properly regulated. We freely confeſs we do not thoroughly comprehend how a reſtraint laid upon the emiſſion of ſilver coins will diminiſh the danger of their being counterfeited abroad, and then imported into this country. It is alſo certain that ſome foreign coins, whoſe impreſſions are nearly obliterated, are imported, and form part of our circulation, particularly the ſixpences, moſt of which are, to our knowledge, the *batz* of Germany and Switzerland, collected (in conſequence of a premium being given for them) for the Swiſs carriers, by the public houſes on the road. The importation of theſe coins formed, in reality, the principal profits of thoſe carriers. The ſame coins were alſo imported by the Swiſs and Geneveſe merchants ſettled here.

It might alſo be objected, that the new ſilver coins may fall in value below their nominal value, either in conſequence of their becoming deficient in weight, or by being emitted in too great quantity, and that in conſequence of ſuch depreciation the price of commodities may riſe, as they did in the time of William III. whereby the poorer claſſes would be much injured. The anſwer to this objection is, in our opinion, juſt and perfectly ſatisfactory, as the ſilver coins

were then both in theory and practice the ſtandard of money, ſo the price of things roſe in proportion to the deficiency; but as this is not the caſe now, when gold is the ſtandard in practice, neither will it be ſo if his lordſhip's propoſitions are acted upon. As to the depreciation by means of an over-iſſue, this may be guarded againſt by the reſtraint already mentioned. The laſt objection that the author notices is the alteration which might be ſuppoſed to be made in exiſting covenants and grants, by the ſubſtitution of the gold coins for the ſtandard of money. This ſtep, he obſerves, is merely nominal, and the far greater part of theſe contracts have been made ſince gold has been virtually the ſtandard; in regard to the more ancient contracts, it is not the authority of government, but the natural courſe of events that produced this change, which has in reality been long acquieſced in, by both parties.

The copper coins are of leſs conſequence, although it is of importance that they ſhould be iſſued in abundance. It was very late before theſe coins were introduced in England. James I. in 1613 iſſued copper tokens, but would not allow them to be called coins. It was not till 1672 that copper halfpence and farthings were firſt coined, and ordered to be legal tender as far as ſixpence. The deficiency of the iſſue of theſe coins was rendered evident by the quantity of counterfeits which got into circulation. To prevent which, copper twopenny, and penny pieces were permitted to be coined by an individual in 1797, and were made legal tender as far as one ſhilling. In 1799 a quantity of halfpence and farthings was coined by the ſame perſon, and made legal tender as far as ſixpence. The legal copper coins circulating in 1787, were calculated at £322,000, and there were coined by Mr. Bolton, coins to the value of £283,075 5*s.* 8½*d.* of which only £4370 13*s.* 2*d.* were in farthings. His lordſhip thinks that the copper coins ſhould in general be of the loweſt denomination, as he is rather of opinion that the ſmall value of the coins may have ſome effect in reducing the prices of labour and proviſions; or at leaſt that it allows the poor to divide their ſcanty ſupport into more convenient portions. It is, he thinks, partly to this cauſe, that we may attribute the low price of proviſions and labour in the Eaſt, and particularly in China.

Although his lordſhip admits that the regulations of the mint, ſo far as relates to the ſecurity of the precious metals, and the accuracy with which they are converted into coins, are excellent; he very juſtly reprehends the little attention that is paid to the introduction of improved machinery.

Foreign

Foreign nations are eagerly availing themſelves of theſe inventions, while the native country of the artiſt who made them permits the inferior officers of the mint to obſtruct their adoption at home. The author alſo condemns the manner in which theſe inferior officers are paid, on account of the irregularity of their earnings. They ſometimes gain extravagantly, and at other times they do not earn ſufficient for their maintenance. As theſe officers, from the nature of their employment, are rendered ſolely dependent upon the mint, this irregularity is certainly highly improper; but at the ſame time as ſome reward ſhould be allowed them when an extraordinary iſſue of coins takes place, on account of their increaſed labour, we think it would be adviſeable to give them a fixed ſalary; and in caſe the iſſues from the mint exceeded a certain number of pieces, then to allow a ſmall reward for every thouſand pieces above that number, for the extra labour.

As his lordſhip omits no circumſtance which he thinks in any reſpect worthy of attention, he conſiders at great length the regulations neceſſary to be adopted, in order to avoid the evils that may ariſe from the wear, or fraudulent diminution of the coins. The deficiency ariſing from this ſource is more important in the gold coins, than in thoſe of ſilver or copper, becauſe of the ſuperior value of the former metal. As long as the pound in tale was the ſame as the pound in weight of ſilver, the coins of that metal were weighed; but this has been long neglected. Edward VI. attempted to revive the practice, by coining the ounce troy into 60 ſhillings, ſo that, as has been already noticed, the ſeveral coins were either an entire ounce, or ſome aliquot part of that weight; but this excellent ſyſtem was broke through by Elizabeth, and has never ſince been revived. A variety of regulations have been made at different times for enforcing the weighing of the gold coins, and the pieces which became deficient have moſt commonly been ordered to be recoined. This neceſſarily cauſes a great expence. But it was propoſed at the laſt recoinage of the gold, that the pieces which were deficient in weight (provided ſuch deficiency did not exceed a certain limit) might continue current, and that in payments the value of two pence ſhould be deducted from the nominal value of ſuch pieces, for every grain that they were deficient in weight, agreeable to the ancient practice of the *compenſatio ad penſum*. Had this regulation been revived it would have put an entire ſtop to the fraudulent diminution of the coin, by taking away the profit attendant upon the fraud, when deficient coins are allowed to paſs for their full nomi-

nal value. The noble author is of opinion that this ſyſtem might advantageouſly be adopted in caſe of a new coinage.

The ſmall value of the ſilver coins renders ſuch great attention to their weight unneceſſary, but ſtill Lord L. thinks the larger coins of that metal ought to be no longer current, when they are ſo defective in weight as to have loſt one penny weight; and the half of that weight is the greateſt deficiency that he thinks ought to be tolerated in the ſmaller ſilver coins. Without ſome regulation of this kind, they would, as he juſly remarks, ſoon be reduced to the ſame defective ſtate as at preſent.

The general intereſt of the ſubject of coins has led us inſenſibly into a longer analyſis of this part of his lordſhip's work, than we at firſt intended. His opinions reſpecting paper currency are ſtill more intereſting, but we have not room for any thing more than a rapid ſketch of his leading principles. He laments, in common we believe with every one who is not connected with the banking trade, the great extent to which the paper currency of the country banks has been carried; ſo that the gold coins have been driven entirely out of circulation, and in many places thoſe of ſilver alſo have diſappeared. If indeed the uſe of paper currency ſhould increaſe, in the ſame ratio as it has done of late years, it will, he ſays, be an uſeleſs expence to manufacture any coins, unleſs for the moſt private concerns, as bullion will ſerve equally well for exportation.

" It has been a common artifice, practiſed by thoſe who have written on Paper currency, to confound Paper credit with Paper currency, and even the higher ſorts of Paper currency with the inferior ſorts, ſuch as immediately interfere with the uſe of the Coins of the realm. Paper credit is not only highly convenient and beneficial, but is even abſolutely neceſſary, in carrying on the trade of a great commercial kingdom. Paper currency is a very undefined term, as uſed by ſpeculative writers. To find arguments in its ſupport, at leaſt to the extent to which it is at preſent carried, they have been obliged to connect it with Paper credit; ſo ſo that the principles, on which the uſe of Paper credit is truly founded, may be brought in ſupport of a great emiſſion of Paper currency: I do not mean to ſay, that even the higher orders of Paper currency may not be very convenient, in carrying on many branches of the trade of a country ſo wealthy as Great Britain: the ſort of Paper currency to which I principally object, is that which interferes with the uſe of the Coins of the realm, more eſpecially in the payment of labourers and artificers, of the ſailor and ſoldier, and in the ſmaller branches of the retail trade of the kingdom.

" Many

"Many words are not neceſſary to point out the evils to which your Majeſty's ſubjects are expoſed, by the practice which now prevails, of iſſuing the lower ſort of paper currency by country bankers; the complaints on this head are univerſal. The notes of theſe country bankers have credit only within a certain extent or diſtrict; if a traveller paſſes from one diſtrict to another, he muſt provide himſelf with the notes of other bankers, which have credit within the diſtrict on which he is entering *; and an inconvenience to which travellers have hitherto been ſubject, in paſſing from one ſmall independent ſtate on the continent to another, is experienced by thoſe who travel through your Majeſty's dominions, in paſſing from one diſtrict to another; ſo that the circulating medium of the different parts of your Majeſty's dominions is various; an evil which I believe never exiſted before in one great united kingdom.

"But I have not hitherto deſcribed the principal evils reſulting from this paper currency. It was natural to ſuppoſe, that the precious metals, being no longer wanted in the ſame degree, for the purpoſe of being converted into coins, the price of them would fall in the Britiſh market: on the contrary, for a conſiderable time, bullion, both of gold and ſilver, has not been generally ſold, but at a price above the rate at which each of them is valued at your Majeſty's Mint. It would not be proper for me at preſent to aſſign the probable cauſe of this apparent contradiction: In ſuch a ſtate of things, whatever may be the cauſe, no bullion, either of gold or ſilver, will be brought to your Majeſty's Mint to be coined; for it cannot be coined without a loſs to the perſon who brings it; and if it were converted into coins, the moment they were iſſued they would be thrown into the melting pot, and reconverted into bullion, becauſe it would be of more value in the ſhape of bullion than in that of coins. Till ſome remedy is applied to this evil, no new ſyſtem of coinage can be adopted, with any reaſonable hope of ſucceſs." P. 220.

Here the author ſeems to contradict what he had before aſſerted, (in p. 143) namely, that immediately after the recoinage of the gold, in 1774, gold bullion fell below the mint price, ſo that the bank of England did not, for twenty years previous to 1797, pay for it, on an average, more than 3l. 17s. 7¾d. per oz. which is 2¾d. under the mint price.

The Bank of England is at the head of all circulation, and therefore obliged, in ſome degree, to furniſh the coin neceſſary for the circulation of the kingdom; in the caſe, therefore, of a failure in any of the country banks, it is, his Lordſhip ſays, neceſſitated to fill the vacuum, cauſed by the ſudden abſtraction of the notes of that bank, with coins. This

* This however is now much obviated by the country bankers making all their notes payable at ſome houſe in London. *Rev.*

ſtep, conſidering the preſent high price of bullion, occaſions a loſs of the difference between the prices of metals in the mint, and in the bullion market; ſo that until ſome remedy is applied to this evil, the Bank of England cannot reſume its payments in caſh without great loſs.

The preſent ſtate of the paper currency in this country is, according to his Lordſhip, without example. The bankers in ancient Greece and Rome, do not appear to have iſſued any caſh notes; nor were theſe, for aught that it appears, iſſued by the Jewiſh or Italian bankers of the middle ages. But the author takes no notice of the leather money of Carthage, nor of the ſtamped inner bark of the mulberry-tree, current in China, according to Marco Paolo, nor of the other paper currencies anciently introduced in that empire. Some of theſe would probably have fallen under his Lordſhip's cenſure, as interfering with the uſe of coins, for, as we ſaid above, it is this alone that he deprecates, being by no means hoſtile to the payment of large ſums by drafts, or aſſignments on a bank.

The preſent paper currency began in Scotland, but its effects were ſoon perceived, and its progreſs was reſtrained in that country in 1765. From thence it ſpread to England, where it was alſo reſtrained in 1775, and ſtill more in 1777. But this reſtriction was partly taken off in 1797, at which time, the Bank of England was diſcharged from its obligations to the public. The ſuſpenſion of its payments has been continued, and it has been allowed to iſſue ſmaller notes than before; which, on account of their ſmall value, have reduced even the gold coins to the mere office of change, to pay the larger fractional parts of the pound. Since that time the number of country banks has been doubled, all of which iſſue large quantities of paper currency. From the inundation of which, we, as well as his Lordſhip, dread the moſt fatal conſequences.

The only country that we are well acquainted with, in which paper money has been carried to any great extent, is France; and in every one of the three experiments which have been made in that kingdom to introduce a fictitious capital, the experiment met with the ſame fate as is uſually experienced by private traders, who adopt the ſame ruinous plan. Reſpecting the leather money of Carthage, we have no proper information; but if our memory do not deceive us, the introduction of paper money into China was repeatedly attended with ſtill more diſaſtrous conſequences, and was the cauſe of ſanguinary revolutions.

In an appendix, his Lordſhip conſiders the relative value of gold to ſilver in ancient times. He purſues this enquiry from

from the reign of Darius Hyſtaſpes to that of the Emperors Arcadius and Honorius, that is to ſay, for the ſpace of about nine hundred years. The general cauſes of a riſe in the price of gold, he conceives to be a ſcanty ſupply from the mines, luxury, extenſive foreign trade, or a dread of political convulſions; on the other hand, as ſilver coins are neceſſary for the payment of the bulk of an army, war has a tendency to raiſe the price of ſilver, and depreſs that of gold. The relative value of gold to ſilver has, it appears, from this learned enquiry, varied conſiderably. In the time of Herodotus it was in Perſia, as 13 to 1. In the time of Plato it was in Greece, as 12 to 1. The opening of ſome gold mines by Philip, the father of Alexander, and the plundering of Delphi, lowered the value of gold in Greece; ſo that the relative value in the time of Menander was only as 10 to 1. The firſt gold coins ſtruck at Rome were eſtimated at the rate of $17\frac{1}{7}$ to 1, but this is to be conſidered as a donative to the ſtate, for this high relative value continued only a ſhort time, and the proportion of 10 to 1 again became uſual. The plunder of Gaul by Cæſar ſunk the value of gold to only $7\frac{1}{2}$ times that of ſilver; but the profligacy of manners, and the political convulſions that ſucceeded, raiſed the relative value of gold to ſilver to be as $12\frac{1}{2}$ to 1, a proportion which continued for near 300 years. The victories of Conſtantine the Great, and the vigour of his adminiſtration, brought ſuch plenty of gold into circulation, that the proportion fell to $10\frac{1}{2}$ to 1: but the political convulſions which followed, ſoon augmented its value, ſo that in the reign of Arcadius and Honorius, it was valued at $14\frac{1}{2}$ times its weight of ſilver. From the whole of theſe variations his Lordſhip obſerves, that the extreme relative values of gold, when compared with ſilver, neither enhanced by a dread of public inſecurity, or by general luxury, nor depreſſed by ſudden and unuſual preparations for war, were as 12 to 1, and as 10 to 1.

Thus we have attempted to give an outline of his Lordſhip's elaborate Treatiſe; and, in ſome few points, we have taken the freedom to diſſent from him, although it was with ſome degree of reluctance, becauſe we are conſcious that the opinion of a perſon accuſtomed to the actual performance of the higher duties of the ſtate muſt reaſonably be preſumed to be of very conſiderable weight in all political affairs. Throughout the whole inveſtigation we have been highly gratified with the plain and perſpicuous manner in which the noble writer has treated the ſubject. Far removed from the ſilly vanity of many authors who write only to ſhow

their

their abilities, and who ſeem to endeavour at preventing their readers from underſtanding their works, his Lordſhip appears to have been peculiarly anxious that the illuſtrious Perſonage, to whom the work is addreſſed, ſhould be able to acquire a perfect knowledge of the coinage of his kingdom. Indeed his Lordſhip has purſued this plan ſo far, that he is frequently led into repetitions, and has run the hazard of being blamed for verboſity; but the ſubject of Coins is ſo important in the policy of a well regulated ſtate, that this may be eaſily pardoned. The only ſerious objection in our opinion to the literary merit of the work, is that defect in the arrangement, at which we have already ſlightly glanced; namely, the ſeparation of the debaſements during the latter end of the reign of Henry VIII. and the beginning of that of Edward VI. as this ſeparation has certainly an awkward effect, and breaks the regular continuity of the hiſtory of the Engliſh Mint.

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# BRITISH CATALOGUE.

## POETRY.

ART. 11. *Hours of Idleneſs: a Series of Poems original, and tranſlated, by George Gordon, Lord Byron, a Minor.* 12mo. 6s. Rivingtons. 1807.

This is very ingenious idleneſs, and has produced ſome elegant and intereſting compoſitions. There is much taſte, and more vigour than might reaſonably be expected from a minor. But the following ſpecimen will juſtify this and greater commendation, as to poetry; though it tells ſome facts which cannot be read without much regret.

"*To* ———

" Oh! had my fate been join'd with thine,
As once this pledge appear'd a token;
Theſe follies had not, then, been mine,
For, then, my peace had not been broken.

To thee, theſe early faults I owe,
To thee, the wiſe and old reproving;
They know my ſins, but do not know,
'Twas thine to break the bonds of loving.

For,

For, once, my ſoul like thine was pure,
And all its riſing fires could ſmother;
But, now, thy vows no more endure,
Beſtow'd by thee upon another.

Perhaps, his peace I could deſtroy,
And ſpoil the bliſſes that await him;
Yet, let my rival ſmile in joy,
For thy dear ſake, I cannot hate him.

Ah! ſince thy angel form is gone,
My heart no more can reſt with any;
But what it ſought in thee alone,
Attempts, alas! to find in many.

Then, fare thee well, deceitful maid,
'Twere vain and fruitleſs to regret thee;
Nor hope, nor memory yield their aid,
But pride may teach me to forget thee.

Yet all this giddy waſte of years,
This tireſome round of palling pleaſures;
Theſe varied loves, theſe matron's fears,
Theſe thoughtleſs ſtrains to paſſion's meaſures,

If thou wert mine, had all been huſh'd,
This cheek now pale from early riot;
With paſſion's hectic ne'er had fluſh'd,
But bloom'd in calm domeſtic quiet.

Yes, once the rural ſcene was ſweet,
For Nature ſeem'd to ſmile before thee;
And once my breaſt abhorr'd deceit,
For then it beat but to adore thee:

But, now, I ſeek for other joys;
To think, would drive my ſoul to madneſs:
In thoughtleſs throngs, and empty noiſe,
I conquer half my boſom's ſadneſs.

Yet, even in theſe, a thought will ſteal,
In ſpite of every vain endeavour;
And fiends might pity what I feel,
To know, that thou art loſt for ever."

The author appears to have been educated at Harrow, and to have left it with no favourable impreſſions of the preſent head maſter, whom he names Pompoſus. The volume deſerved a better preſs, the typography is very indifferent indeed, and does no great credit to the work.

ART.

ART. 12. *The Battle of Trafalgar, a Poem. To which is added, a Selection of fugitive Pieces, chiefly written at Sea. By Laurence Halloran, D.D. late Chaplain of the Britannia, and Secretary to Rear-Admiral the Earl of Northesk.* 8vo. fine paper. 130 pp. 10s. 6d. White and Faulder, for the Author. 1806.

Two very ſtrong recommendations belong to the poem of Trafalgar, which forms the principal part of this volume. It is very patriotic, and it is written by a perſon who was an eye-witneſs of the fight. It has therefore more truth than hiſtory can generally have, and whatever poetic attractions it may poſſeſs beſides, are all ſuperadded to that diſtinguiſhed merit. The following deſcription of a ſhip on fire has certainly many eminent qualities of picturesque poetry.

" Now from the cloudy margin of the deep,
Sudden, a globe of fire appear'd to ſweep;
With terror and ſurpriſe both hoſts perceive,
' A ſecond ſun, ris'n on the brow of eve!'
While as they gaze around with anxious eyes,
The ſanguine orb aſſumes a larger ſize,
And from its centre, in increaſing gyres,
Emits thick flames, and undulating fires!
Too ſoon the victors and the vanquiſh'd knew
An hapleſs ſhip, and her deſerted crew,
Involv'd in flame, and from the danger near,
Unſafe within its dreadful influence, ſteer.
Ev'n then, tho' Nature's eldeſt law withheld,
Tho', big with death, the horrid proſpect ſwell'd,
Britain's bold ſons, as merciful as brave,
The victims from impending fate to ſave,
Thro' waves, thro' fire, with prompt aſſiſtance came;
And reſcued numbers from th' invading flame.
Yet ere ſucceſs their godlike efforts crown'd,
While yet their barks the blazing wreck ſurround,
To her dark womb the flames encroaching crept,
Where, in deep ſhade, deſtructive nitre ſlept;
Sudden her frame a dire exploſion tore,
And ſhook Heav'n's concave with th' enormous roar:
The trembling waves recede beneath her keel,
And ocean's depths the dread concuſſion feel;
While borne impetuous thro' the troubled air,
Like threat'ning meteors blazing fragments glare:
Then a red column, tow'ring to the ſkies,
In dreadful grandeur ſlowly ſeem'd to riſe;
While frequent corruſcations from its ſide,
Like lightning's flaſhes, ſpread their horrors wide,
Till in one fiery ſhow'r it fell combined,
And to a pitchy cloud the air reſign'd." P. 20.

The

The fugitive pieces ſubjoined might afford us various topics for commendation, if we could allow ourſelves to expatiate upon them. We muſt ſpecify particularly, "The Lawyer's dream," (p. 109,) as full of humour; the verſes to Peter Pindar on his attack on the Biſhop of London, (p. 116.) as concluding with a moſt ſolemn, though epigrammatic warning; and the ballad of Ned Brace (p. 122,) which, among many excellent ſea ſongs produced of late years, may bear an eminent place. We cannot reſiſt inſerting it.

"In many a ſtorm and many a fight
Ned Brace had borne an active part,
Yet ſtill his conſcious mind was light,
For Truth and Honour buoy'd his heart;
And 'midſt the ſtorm or battle's din,
He felt a peaceful calm within.

"Gainſt Frenchmen, and Mynheers, and Dons,
With brave St. Vincent, Howe, and Duncan,
Ned with his ſhipmates plied the guns,
Till all were taken, fled, or ſunken;
And ſtill, 'mid ſtorms, or battles' din,
He felt a peaceful calm within.

"Laſt with brave Nelſon of the Nile,
His ſtarboard leg was ſhot away;
Food for ſome hungry crocodile!
What then? his comrades won the day;
And wounded 'midſt the battles' din,
He felt a peaceful calm within.

"But now reluctant, laſh'd aſhore,
By orders that demand obedience,
Ned ne'er muſt tempt the ocean more,
Till launch'd by Death for unknown regions;
Yet then, 'midſt Fate's appalling din,
He'll meet the ſtorm with peace within!"

We have met Dr. Halloran, as a writer, before; but we find him in many reſpects improved. We regret to find that he has bought his improvement by ſevere afflictions.

ART. 13. *Admonition, a Poem, on the fuſhionable Modes of Female Dreſs; with miſcellaneous Pieces in Verſe. By George Ogg.* 8vo. 127 pp. 5s. Miller. 1806.

Mr. Ogg, (probably deſcended from the king of Baſan) declares himſelf a young writer; and had we chanced to ſee ſome of his compoſitions in manuſcript, we ſhould perhaps have pronounced him a youth of ſome promiſe. But the preſs is a great abſorbent;

written ſheets are ſoon devoured by it; and inferior attempts are thrown in, to make up ſomething like a volume. The firſt poem, entitled Admonition, has ſome good lines, but many more that are proſaic and ill arranged. Had it been kept back for a time, examined by ſome ſkilful writer, and at his ſuggeſtion corrected, it would have made a better appearance. But like the fair ones, whom he admoniſhes, the author was too eager to diſplay his charms. The tale of Edmund and Louiſa, which begins the ſecond part, ſhould by all means have concluded the firſt. Then each would have had its example, and the parts would have been better proportioned.

Some of the other compoſitions ſhould never have been publiſhed; as, for inſtance, that on the death of a favourite dog, which begins thus:

> "Thou hadſt a warm lodging for a long time;
> But thou haſt a cold one now, poor Ino.
> Sure, thou waſt the luckieſt of thy kind!"—P. 55.

If the author, and his friends in the city, ſuppoſe that writing blank verſe is cutting a certain number of ſentences into ſomething approaching to the ſame length, without metrical conſtruction, or any care of expreſſion, they are grievouſly miſtaken. But the whole of this poem, (if poem it may by any licence be called) is compoſed upon thoſe principles. The author's ideas of a Sonnet are not much more correct, yet the following is one of the ſtrains from which we ſhould have augured beſt.

SONNET TO SOLITUDE.

> "Ah! not among thy rocks, thy caves,
> Thy ruſhy banks o'erhung with trees,
> Thy tott'ring ruins, mould'ring graves,
> Can Diſappointment meet with eaſe:
>
> "There Fortune's fav'rite ſons may ſtray,
> Still hand in hand with Peace and Reſt,
> And flow'rets cull along the way,
> Without a thorn to wound the breaſt:
>
> "But from the ſoul where Sorrow dwells,
> Like men, theſe gentler ſpirits fly,
> And Echo, from her ſecret cells,
> Will mimic Sorrow's ſaddeſt ſigh;
> Or to the ſtream does Grief repair:
> He ſees his ills reflected there."—P. 100.

Mr. Ogg ſeems to be a well-diſpoſed young man, and as ſuch to be encouraged by well-meaning friends, and we have therefore wiſhed to ſay the beſt we could of his book; but perhaps after all they

they would do better to encourage him in ſome more profitable purſuit than poetry; which, from their reſidences in Cornhill, Stock Exchange, Fenchurch-ſtreet, &c. we doubt not they could eaſily point out.

ART. 14. *Poems written at Dorcheſter. By John Hodgſon, Clerk.* 12mo. Longman. 3s. 1807.

The author ſpeaks of himſelf and his performances with great modeſty; but, that he is entitled to commendation, at leaſt, for warm poetical feeling, the following ſpecimen, from the longeſt Poem, will teſtify.

"In this ſweet ſeaſon, while the herald lark
Wakes up the roſy hours, and morning throws
Thin robes of crimſon o'er her cloudy walls,
And leiſurely unfolds the gates of day;
Cool breezes wanton o'er the dewy hills,
And murmuring waters, and the ruſtling ſounds
Of leaves, in ſweet admixture float along
With breath of op'ning flowers, the turtle's tale
Steals in ſad charms into its partner's neſt;
And joy exceſſive, from the blackbird's throat,
In harmony unmeditated flows
To cheer his brooding mate. Perched on a pine
New gilded with the beams of orient day,
The thruſh inceſſant plies his am'rous ſong,
Each zephyr on its wing delighted bears
The ſhort, but merry, deſcants of the wren;
And every tree is vocal with the notes
Of univerſal love. No rules of art
Check the luxuriance of the linnet's glee,
Or ſtop the finch's carol. As they feel
The tender paſſion flutt'ring through their veins
They wake to rapture, and, with keen delight,
Catch inſpiration from each other's eye,
And pour a wild ſong on the paſſing gale."

## DRAMATIC.

ART. 15. *The Family Shakeſpeare. In Four Volumes.* 12mo. 1*l.* Hatchard. 1807.

Theſe neat volumes contain twenty plays of Shakeſpeare, printed on the following plan. "Twenty of the moſt unexceptionable," ſays the editor, "are ſelected, in which *not a ſingle line is added*, but from which I have endeavoured to remove every thing

that could give juſt offence to the religious and virtuous minds. My object," he continues, "is to offer theſe plays to the public in ſuch a ſtate, that they may be read with pleaſure in all companies, and placed without danger in the hands of every perſon who is capable of underſtanding them. Many vulgar, and all indecent expreſſions, are omitted; an unintereſting or abſurd ſcene is ſometimes curtailed; and I have occaſionally ſubſtituted a word which is in common uſe, inſtead of one which is obſolete." P. vii. The plays thus publiſhed are five in each volume. 1. The Tempeſt. Midſummer Night's Dream. Much Ado About Nothing. As You Like It. Merchant of Venice. 2. Twelfth Night. Winter's Tale. King John. King Richard II. King Henry IV. firſt part. 3. King Henry IV. ſecond part. King Henry V. King Richard III. King Henry VIII. Julius Cæſar. 4. Macbeth. Cymbeline. King Lear. Hamlet. Othello.

There are doubtleſs ſqueamiſh people to whom theſe mutilations will be acceptable. In printing from Beaumont and Fletcher, ſuch a proceſs would have been neceſſary; Shakeſpeare, we ſhould think, might have eſcaped. The changing the obſolete words ſeems rather a tribute to indolence, and a receipt for never underſtanding Shakeſpeare at all. But as the ſpelling is changed in all the modern editions, we cannot ſo much complain of this very ſimilar licence. From its cheap and convenient form, the edition will probably ſell.

ART. 16. *The Falls of the Clyde, or the Fairies; a Scotiſh Dramatic Paſtoral, in Five Acts. With Three preliminary Diſſertations.* 8vo. 241 pp. 7s. Creech, Edinburgh. Longman and Co, London. 1806.

A very neatly printed book, of ſo many pages, with two prints of more than common merit, are ſomething for ſeven ſhillings. Of the reſt of the bargain we cannot ſpeak ſo poſitively; there are three long diſſertations in proſe, and a rhyming paſtoral drama, which is full of ſuch extraordinary matter, that we confeſs our patience heavily taſked to read it. The paſtoral, being all in the Scotiſh dialect, may perhaps meet with more favourable judges beyond the Tweed; but we cannot delight in ſuch dialogue as this.

*Ann, going to the dreſſer.* "The cat has lick'd the milk:
Is there nae mair?
*Alda.* I ſaw her at it in the time o' prayer.
*Catherine.* Could ye nae ſpoken then?
*Ann.* I threw my bonnet at her, which did miſs,
And cried, hiſs tae cat! plague on ye! hiſs!
She ſtood, a bonny wee, then ran away,
But cam' again when I began to pray." P. 107.

But the moſt ſurpriſing thing in this paſſage is, that the word *cat* is illuſtrated by a ſcientific note, explaining the nature of the animal. "Felis Catus, caudâ elongata, fuſco-annulata, *Linn. Syſt. Nat.* p. 62. Catus...eques arborum, *Klein, Quad.*" P. 75. Of what uſe this can be to any reader of the drama, we cannot gueſs; neither the word *cat*, nor the animal itſelf, being very much unknown in any part of this iſland. In the ſerious parts of the drama, there are things not much leſs extraordinary. Thus we have Queen Mab, the Fairy, reaſoning on the ſcale of beings, in Scotch, yet from Pope's Eſſay on Man.

"Now in the ſcale o' reaſoning life, its plain,
That fairies muſt exiſt as well as man.
And hence, that every being may hae place,
Are worlds unnumber'd in the fields o' ſpace." P. 125.

We do not ſay that there are not better things in the drama, but on the whole it appears a very ſingular performance. The Diſſertations are, 1. On Fairies. 2. On the Scotiſh language. 3. On Paſtoral Poetry. In theſe the author ſhows a variety of reading, and indeed they are chiefly made up of quotations. The following paſſage, however, relating to two characters of the drama, relates ſo curious a fact, and conveys ſo important a leſſon, that we cannot refrain from quoting it.

"The chief characteriſtic of the peaſants of Scotland, what diſtinguiſhes them eſſentially from thoſe, I believe, of every other country, is a fondneſs for puzzling themſelves among the inextricable mazes of theological metaphyſics. And this is often productive of very ſerious evils. It produces in them a kind of ſpiritual pride, than which nothing can be more directly contrary to that humility which is the greateſt ornament of the true Chriſtian. They go to church, not to be inſtructed, but to ſit in judgment. And in almoſt every caſe, where they have the choice of their own ſpiritual guide, they reject the learned and enlightened man, however pious, who thinks it neceſſary to recommend the Chriſtian virtues and the ſocial duties; while they prefer the preachers, however ignorant, who, like the fallen ſpirits of Milton, *reaſon*, if it deſerves that name, of,

Foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge abſolute." P. 52.

After all, though we could not but ſmile at ſome parts of this poetical eſſay, we would by no means diſcourage the writer from future works.

## NOVELS.

ART. 17. *The myſterious Wanderer; a Novel: in Three Volumes, dedicated by Permiſſion to the Right Hon. Lady Elizabeth Spencer. By Sophia Reeve.* 12mo. 12s. Richardſon, &c. for the Author. 1807.

The Wanderer here introduced to our notice is an amiable and intereſting character; and no ſmall ingenuity is diſplayed, in conducting the plots and counterplots, of which this very buſy novel is compoſed. The concluſion is that of retributive juſtice; the bad are puniſhed, and the good rewarded, by the greateſt of earthly rewards, according to the laws of novels—happy marriages. A few blemiſhes of language betray a pen in ſome degree inexperienced, though the general tenor of the ſtyle is fluent and pleaſing. We could wiſh, however, that, at the death of the moſt atrocious character in the piece, the author had not introduced a religious ſentiment, held indeed by ſome ſectaries, but confounding every diſtinction of good and bad; and holding out to vice the greateſt poſſible encouragement:—"the firſt tear ſhed, of true repentance, reſtores you to the boſom of your God." Repentance is indeed effectual, through the interpoſition made for us, but it muſt be confirmed, and eſtabliſhed repentance; followed by change of life, not the momentary tear of horror on a death bed. Miſs Reeve is well patronized, and we doubt not deſerves it.

## POLITICS.

ART. 18. *Letters of Scævola on the Diſmiſſal of His Majeſty's late Miniſters.* Parts 1 and 2. 8vo. 43 and 54 pp. 1s. each. Ridgway. 1807.

As the letters of this writer, already noticed by us, diſcuſſed the cauſe of the late change in His Majeſty's councils, ſo the firſt of theſe relates chiefly to the manner in which that change was effected. The author profeſſes to "vindicate the juſt and lawful prerogative of the crown;" yet, if we do not groſsly miſunderſtand him, he denies to His Majeſty any judgment or opinion of his own, even in that part of the prerogative which muſt be *perſonally* exerciſed by himſelf, ſuch as the choice and diſmiſſion of miniſters, and his private diſcuſſions with thoſe miniſters whom he thinks fit to employ.

It is, we believe, as well known as the nature of the caſe will admit, that in the late diſmiſſion of his miniſters, His Majeſty did, in point of fact, exerciſe his own unbiaſſed judgment, uninfluenced by any advice whatever, and that his preſent ſervants had no participation in that tranſaction. Yet, becauſe in acts of the King's

executive government, his miniſters are held anſwerable for every *unlawful* exerciſe of the prerogative, even it's *lawful* exerciſe is to be queſtioned, and the motives of His Majeſty are, it ſeems, to be canvaſſed, even in caſes where the act in queſtion is in its nature perſonal, and the diſcuſſions which led to it private and confidential.

The caſes of lord Somers ard lord Danby are indeed cited by the author before us: but what do thoſe caſes prove? Only that miniſters while they continue to act as ſuch, and while they give effect to the meaſures of the ſovereign in his executive government, are juſtly held anſwerable for ſuch meaſures. But ſurely there is nothing in theſe caſes which warrants any reſtraint on the free exerciſe of that prerogative which is wholly and perſonally in the ſovereign; there is nothing in thoſe caſes which warrants the canvaſſing of his motives in parliament, or which when his gracious permiſſion has been obtained to relate tranſactions ſecret in their nature, can juſtify the uſe of that permiſſion to the ungenerous purpoſe of cenſuring the King himſelf. We could dilate further on this ſubject, but that happily the parliament and the nation have condemned ſuch monſtrous and unconſtitutional doctrines. Our copy of the firſt part of theſe letters is imperfect; but we perceive the author maintains (gravely maintains!) that the ſucceeding miniſter is anſwerable for the diſmiſſion of his predeceſſor, becauſe forſooth "the removal of miniſters is not a complete act till ſucceſſors can be found to replace them:" ſo that every perſon before he accepts the appointment of a confidential ſervant of the crown, is bound to inquire of the King what were His Majeſty's motives for diſmiſſing his predeceſſor, and, ſhould he not approve thoſe motives, he is bound to refuſe the appointment. In ſhort the King and the country are to be left without an adminiſtration while His Majeſty's conduct in diſmiſſing his ſervants is canvaſſed, or rather until thoſe ſervants are reſtored. We truſt ſuch a doctrine, which would render the ſovereign a mere automaton, a puppet to be moved at will by the prevailing factions in the ſtate, will meet the reprobation of all but the tools or the zealots of party.

The ſecond part of this publication conſiſts of three letters containing a juſtification of the conduct of the late miniſters reſpecting the bill which was generally (but improperly) called "the Catholic Bill." One of theſe letters is the ſame with that of which we have already given an account under the title of "A True Statement, &c." The two others contain a more detailed hiſtory of that tranſaction. On that ſubject we ſee not any reaſon to alter the opinion which we have often expreſſed. As to the intended bill itſelf, Requieſcat in Pace.

## POOR.

ART. 19. *A Letter to Samuel Whitbread, Esq. M. P. on his propoſed Bill for the Amendment of the Poor Laws. By the Rev. T. R. Malthus, A.M. late Fellow of Jeſus College, Cambridge; and Author of the Eſſay on the Principle of Population.* 8vo. 40 pp. 1s. 6d. Johnſon and Hatchard. 1807.

A third part of this Letter has no relation to the title page; being occupied in vindicating the author from an imputation of *hardneſs of heart*; which had been caſt upon him by ſome perſons on account of what he had formerly written concerning the poor; and had been repeated by Mr. Whitbread, in his ſpeech on the late notable Poor Bill. At p. 14, we come to the proper ſubject of the Letter: "The plan of general education, which you have propoſed, is admirably calculated to attain the firſt object; to elevate, as much as poſſible, the general character of the lower claſſes of the community." Probably, this general character is already more elevated in England, than in any other country; and the effects of much further elevation might be, an averſion to all laborious occupations; an impatience of ſuperiority; and finally, the levelling of all claſſes; a ſtate of ſociety, which could not laſt long, and of which want and famine would be early characteriſtics. Such is "the moſt important benefit," which Mr. Whitbread's plan of general education might probably "confer upon his country!"

The next remark of Mr. M. concerning *diſtinctions*, &c. amounts to nothing at all. But he doubts and apprehends ſtrongly, concerning the *building of cottages*, and *rating every kind of property*. The former of theſe (encouraged by the other) would dreadfully increaſe our *population*; an alarm, which haunts the mind of Mr. M. through the next eighteen pages.

At p. 32, the abominable clauſe for throwing upon counties the rates of manufacturing towns, as far as they ſhould exceed a double of the general average, is objected to by Mr. M. "on the ſame grounds, as the two clauſes juſt noticed." P. 32.

Mr. M. ſeems to intend to diſcuſs "other parts of the Bill," p. 34. But he returns to *ſchools*; on which point we find nothing remarkable, except this ſentiment. "Our formidable neighbour certainly does not think that education is likely to impede his ſubjects either in fighting or working; and the conduct of the *conſcripts*, a large portion of whom is taken from a ſuperior claſs of ſociety to that which forms the maſs of modern armies, clearly juſtifies his opinion." Our remark is, that the conſcripts of this ſcourge of the world are his devoted ſlaves; and we truſt they will be ſucceſsfully reſiſted (if there ſhould be occaſion) by Britiſh volunteers.

"In

"In the fear that any great expences in the *firſt erection* of ſchools ſhould indiſpoſe the *country gentlemen* to the whole ſyſtem, I ſhould recommend all practicable economy in providing proper rooms." P. 35. Perhaps Mr. M. will himſelf be indiſpoſed to the ſyſtem, when he diſcovers (as we have heard is the caſe) that by this extraordinary Bill, *the whole charge of erecting ſchools*, in great towns, will fall upon *country gentlemen*, by means of the clauſe for reducing very high poor-rates to double the average of the county.

It is ſtrange, that a man of Mr. M.'s diſcernment ſhould not inſtantly ſee, that the *exemption from rates* of tenements under five pounds would be followed by the impoſition of juſt ſo much additional rent to the landlord. In a very increaſing town, well known to us, where a multitude of ſuch tenements have lately been erected, the landlords (who built them) require moſt heavy rents; declaring that *they* will pay the rates; and then, they leave the tenants to excuſe themſelves on account of their poverty; and in the ſame town, though it contains no manufactures, the occupiers rated at 5*l.* and under, are in number 1055; and thoſe rated above 5*l.* are 584! Surely Mr. M. and his ſpeculating brethren never dreamed of ſuch a proportion.

Mr. M. declines entering into the other clauſes of the Bill; declaring only, that they appear to him "on the whole, calculated to improve our ſyſtem of poor laws." P. 38. With very few exceptions they appear to us juſt the reverſe; and Mr. M. ſeems to have no *practical acquaintance* with thoſe laws; without which, all ſpeculations upon the amendment of them are likely to produce much inconvenience, and no benefit to the public.

ART. 20. *A Letter to Samuel Whitbread, Eſq. M. P. on the Subject of the Poor's Laws. By T. Farrold, M. D.* 8vo. 32 pp. 1s. Cadell, &c. 1807.

Dr. J. employs ſix pages, chiefly in a panegyric upon the *ſplendid talents* and *tried patriotiſm* of the gentleman whom he addreſſes, and his *fellow miniſters*. He then ſtrongly diſapproves of the principles, on which Mr. Malthus builds his ſchemes; and at p. 14, we come to the *ſtate of the poor*. The firſt point conſidered is, Are their wages high enough? But here, he ſpeaks of *Lancaſhire manufacturers*, who have earned (on an average of ten years) one or two hundred pounds a year. With ſuch perſons we have no concern, in diſcuſſing the Poor Laws; except to remark, that by the kindneſs of Mr. Whitbread and his counſellors, ſuch workmen, having waſted their earnings in ale-houſes, would have been ſupported out of the *county-rate*. Dr. J. maintains, that ſomething more than ſchool-education is requiſite to form the character of the bulk of the people: but he does not tell us what theſe requiſites are. "Your propoſal to amend the laws relating to ſettlements, is ſo evidently proper, as to require no comment." P. 17.

Hence we conclude, that Dr. J. knows nothing about ſettlements, except the name. But he confeſſes, that "his remarks are chiefly applicable to the poor of *manufacturing towns*, for the laſt ten years; and that with thoſe of the *farming diſtricts* he is not ſo well acquainted." P. 31. With all his good intentions, he muſt be adviſed to learn much more accurately the Poor Laws, and their general operation, before he writes again the ſubject.

ART. 21. *Some Thoughts on the preſent State of the Engliſh Peaſantry. Written in Conſequence of Mr. Whitbread's Motion, in the Houſe of Commons, February* 19, 1807, *relative to an Amendment of the Poor Laws. By J. N. Brewer.* 8vo. 43 pp. 1s. 6d. Symonds. 1807.

"The Engliſh villager of the preceding generation, and the peaſant of the exiſting period," are contraſted; to the great diſadvantage of the latter. But the author confines his repreſentations to thoſe *weſtern counties* with which he is acquainted; and if every picture-maker, in this way, would follow his example we ſhould know the ſtate of the poor in general, much more accurately than we do at preſent. Mr. B. does not attribute "this calamitous change to the operation of the Poor Laws; nor to the want of education;" in both which reſpects, matters are ſaid to be no worſe than formerly; but to a great change, within the laſt half century of the ſituations of maſter as well as of ſervant in rural life. Farmers are repreſented as having become fine gentlemen; peaſants, forlorn and deſtitute! "The farmer obtains nearly three times the ſum he was uſed to procure from the produce of his farm; the labourer receives little above a third more than his uſual ſtipend; while money has decreaſed in value, and every article of even frugal conſumption has more than doubled in price." P. 13. This ſtatement deſerves the conſideration of declaimers on the "progreſſive and alarming height of the Poor's rates," both in and out of Parliament; one great cauſe of which increaſe we believe to be—that the wages of rural labourers are by no means adequately advanced; and therefore they receive from the *overſeers* what ſhould come from their *maſters*.

Mr. Brewer's remedy for this evil is attended with many difficulties;—*a table*, by the ſtandard of which the maſter is to pay the ſervant; with a freſh enquiry and compariſon at ſet periods, as every third year.

Mr. Whitbread's idea of the Poor's fund, and aſſurance office, is rejected as futile; but his general ſyſtem is highly praiſed. Probably, the author's own ſecond thoughts, and the leſſons he may have read from others, have already enabled him to ſee further into this buſineſs.

On the ſubject of *cottages* and *land*, Mr. B. would have (excluſively of pariſh-tenements for the aged and infirm) a cottage and

and two acres allotted to every peaſant throughout the kingdom, for every farm of one hundred acres.

Mr. B. wiſhes to amend the *internal economy* of the cottage; by baniſhing *tea*, and reſtoring that ſalutary liquor, *home-brewed beer*. In order to this, it is propoſed that malt be iſſued, "free of duty, to every houſeholder, reſiding not leſs than five miles from the metropolis, actually unable to pay ſcot and lot; or if not totally free from duty, ſubject only to ſuch as would cover the expences incurred by ſtoring the grain and re-iſſuing it in the form of malt." P. 38. We fear this is a viſionary ſcheme; eſpecially, when we are not informed by whom it is to be brewed. It can hardly be brewed by each cottager; and if it ſhould go to a public brew-houſe, it would probably return little better than that which is now iſſued thence; that is, much worſe than even wheat flour from a public windmill.

We ſhall be glad to ſee another edition of this well meaning tract, with many ſecond thoughts and amendments.

## AGRICULTURE.

ART. 22. *Letters and Papers on Agriculture, Painting, &c. ſelected from the Correſpondence of the Bath and Weſt of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Volume X.* 394 pp. 8s. Wilkie and Robinſon. 1805.

We have read this book with much ſatisfaction; as it not only contains ſeveral uſeful papers, but is free from that miſchievous ſpirit of innovation, which diſgraces many agricultural books lately iſſued from the preſs.

The Preface is followed by "a character," (or rather an account of the agricultural purſuits) of Francis Duke of Bedford; in which we find one paſſage of ambiguous, or perhaps very exceptionable meaning: "As he had lived a life of ſobriety, temperance, and uſeful activity; ſo his cloſing ſcene was marked by correſpondent compoſure, patience, and reſignation to his lot; a ſtate of mind commonly attendant on the laſt hours of a ſerious, meditative man; and we truſt happily ſuperſeding the neceſſity of any *human* interceſſion, for final acceptance with his Maker!" P. 22. If the Editor meant to proteſt againſt *purgatory*, this was ſurely ſuperfluous; if againſt the neceſſity of a *Redeemer*, we adviſe him to abſtain in future from ſuch inſinuations.

At p. 47, juſtice is done to the *clergy*, on the ſubject of *tithes*; in a manner which might well raiſe a bluſh on the cheeks of many agricultural ſcribblers, if bluſhes could ſpring on ſuch a ſoil: "The cuſtom of taking tithes in kind has certainly not increaſed of late years. Farmers have learnt their intereſt too well to ſuffer them to be taken, if they can compound them *at a fair price*. But the

the high prices ſet upon them of late years have operated againſt the farmer, almoſt equally with taking them in kind; as in many inſtances the price has been nearly equal to the full value of one tenth of the crop, without any regard to expenſive improvements, or to the loſs the tithe-owner would ſuſtain by keeping horſes and ſervants to collect them.

"But here I muſt beg leave to exculpate *the clergy*. The lay-rectors will never compound their tithes but at an extravagant price. In fact, if *they are farmers themſelves*, they ſeldom compound them at all. The clergy, taken as a body, never wiſh to take tithes in kind, and (with ſome exceptions, undoubtedly) generally compound them at a *reaſonable* price." P. 47.—On the ſubjects of poor and poor-rates, the writers in this volume are ſuperficially informed. If even *Gentlemen*-farmers are forbidden (as they have been) to learn Latin, we muſt adviſe that their farming leſſons be delivered in a much plainer ſtile than the following: "It is for want of the additament being homogenous, and well aſſimilated with the ſand; as in ſoils of a natural texture it is rather a mixture than an incorporation." P. 108. How muſt a mere Engliſh reader deſpair of receiving inſtruction from this ſentence! But information is given in language much more generally intelligible, on the following ſubjects in particular, to which farmers may attend with no little benefit:—the food of plants:—the ſtate of crops, in 1800;—manures;—tobacco-water:—Uſes of the potatoe.

## MEDICINE.

ART. 23. *An Eſſay on the Diſeaſes incident to Indian Seamen, or Laſcars, on long Voyages. By William Hunter, A.M. Surgeon to the India Company's Marine Eſtabliſhment at Bengal, &c.* Folio. 236 pp. Calcutta. 1804.

The volume conſiſts of reports, twenty-three in number, from the ſurgeons, or other officers, on board the veſſels in which the Indian ſeamen, or Laſcars, ſailed to and from Europe; or diſſertations on the diſeaſes, that occurred moſt frequently, or which proved the moſt deſtructive in the courſe of their voyages; with an eſſay, by Mr. Hunter, containing an epitome, or abſtract from the reports, with obſervations on the cauſes of the diſeaſes, or on the methods found moſt ſucceſsful in their cure. The eſſay, which occupies only twenty-ſeven pages, and which we ſhould have expected to have found at the end, is placed at the beginning of the volume. This occaſions much embarraſſment, as it cannot be underſtood, until after reading the reports, upon which the reaſoning contained in it, is founded. The references alſo to the reports, which are frequent, in the courſe of the eſſay, ſhould have been accompanied with figures, denoting the pages, as well as the number of the report. The want of this guide occaſions more trouble than the

generality of readers will take, or we may add, than the information to be obtained will often compenſate.

The diſeaſes, noticed by the author, are, fever, pneumonia, phthiſis, hepatitis, ſcurvy, and dropſical ſwellings. "The fever appears to have been of the deſcription," the author ſays, p. 2. "uſually termed bilious, which chiefly prevails in hot climates. It was not found to be infectious. The cure was beſt attempted, by free evacuations in the beginning, followed by the uſe of tonics. It prevailed to an alarming and fatal degree, on board the Aurora, Lucy Maria, and the Mary Ann." The author ſhould here have given the number of Laſcars attacked with the fever, and the proportion of them that died. For this information we are referred to Appendixes, No. 2, 3, and 4. From theſe documents we learn, that the Aurora, on leaving the Ganges, (ſee p. 47) had ſixty-eight men on board, moſtly natives. They arrived in England, with the loſs of only one man. On returning they added to their crew, forty-one Laſcars, as paſſengers. In the month of May, ſix weeks, after ſetting ſail, they loſt eight, and in June ſix men by fever. In July, one by fever, and four of ſcurvy.

No account is given of the number of men ſent with the Lucy Maria, nor with the Mary Ann, nor in what ſtate the crews arrived in England. In general it appears, that the voyage to England is performed with little loſs, or ſickneſs. On the return of the Lucy Maria, we are told, p. 53, "that fever firſt appeared off Madeira, and came on with a cold fit. The face ſhrunk ſuddenly; the eyes became yellow; violent pain of the loins ſucceeded, with a ſenſe of weight, and a dull pain in the head. Thoſe in whom the diſeaſe terminated fatally, were much worſe on the third day, and died on the fourth or fifth. They rejected every thing from the ſtomach, the tongue was dry, with a black hard coat upon it, they ſoon became delirious, and their extremities were affected with ſpaſm. One man died ſix hours after being ſeized with this fever." This ſeems, from the deſcription, to have been the yellow fever. What number died we are not told. In the Mary Ann, "Sickneſs made its appearance, among the crew, ſoon after leaving England. It came on generally, with pains in the loins, ſevere headachs, a fluſhing in the face, ſuffuſion in the eyes, and a ſtrong pulſe. When theſe ſymptoms, with much delirium did not abate for four or five days, the tongue became parched, dry, and black, the eyes yellow, a hickuping followed, which ſoon ended the ſcene." P. 55. James's powder, calomel, and other purges, with bark and ſimilar tonics, were tried, but apparently with little effect. The fever appears to have been of the ſame kind as that affecting the Lucy Maria, and equally fatal, but what number died by it, we are not told. We ſhall paſs over the author's account of pneumonia, phthiſis, hepatitis, and ſcurvy, as containing nothing different from the ordinary courſe of thoſe diſeaſes, and give a ſhort account of what he calls dropſical ſwellings, and elſewhere, cacotrophia, apparently, as he remarks, a ſpecies

of

of ſcurvy, though not always accompanied with ſpongy gums, or ſpots on the ſkin. The ſymptoms are, "ſwelling of the ankles, gradually extending up the thighs to the belly, cheſt, and head, attended with difficulty of breathing. No appetite, but yet no ſickneſs at ſtomach, or vomiting; great languor. They complained of pain in the cheſt, and ſuffered much from difficulty in breathing. In no inſtance, after the ſwelling reached the abdomen, did the patient recover. The duration of the diſeaſe when fatal, was various, ſome dying in a very few days, others held out a month, or ſix weeks. The Sterling Caſtle arrived at Macao on the 7th of February, having previouſly loſt forty Laſcars by the complaint. Five or ſix more died within twelve days after their arrival. But on their being taken on ſhore, the remaining ſick, in number about twenty, recovered, although it rained all the time they were there, a ſtrong proof the diſeaſe is only a variety of ſcurvy." P. 203.

From the whole, we only learn what has been long ſince eſtabliſhed, that in general, the crews of thoſe ſhips are moſt healthy that are leaſt crowded; where the men are properly exerciſed, are obliged to keep themſelves clean, to air their hammocks, and their births, and where equal attention is paid to keeping the decks dry and clean. The Shah Byramgore, a country ſhip, made a voyage, we are told, p. 207, to England, and back to Bengal, with fifty-nine perſons on board, principally Laſcars, without the loſs of a ſingle man, which is, with reaſon, attributed to a rigid attention to theſe regulations. No advantage was found to accrue from fumigating with the mineral acids either in preventing or curing fever. Beſides the precautions, mentioned above, as neceſſary for preſerving the health of ſeamen, in long voyages, particular attention ſhould be had to furniſhing them with ſound and nutritive proviſion. A ſpecification of the proviſions, proper for the perſons for whoſe benefit the Eſſay is printed, is given; and a liſt of the drugs and medicines neceſſary, or that have been found to be moſt efficacious, in combating their diſeaſes, as bark, mineral and vegetable acids, emetic tartar, jalap, rhubarb, opium, &c. The volume, we ſhould add, is printed at the Eaſt India Company's preſs at Calcutta, and as no Engliſh bookſeller's name is put to it, is not, we preſume, ſold in this country.

## DIVINITY.

ART. 24. *The Teſtimony of the Spirit of God in the Faithful. A Sermon preached July 1ſt, 2d, and 3d, 1807, at the Viſitation of the Rev. the Archdeacon of Berkſhire. By the Rev. Arthur Onſlow, D. D. Dean of Worceſter, and Archdeacon of Berkſhire.* 8vo. 21 pp. 1s. Hall and Smart, Worceſter; Rivingtons, &c. London. 1807.

This Sermon may be conſidered as in ſome meaſure connected with that which was preached by the Dean of Worceſter, on a ſimilar

ſimilar occaſion, two years ago*. That was on faith and works, this is on the agency of the Holy Spirit.

It begins by ſtating that the diſputes on the ſubjects of irreſiſtible grace, abſolute predeſtination, &c. did not ariſe among the primitive Chriſtians, nor in the firſt four centuries of the Church: but they have ſince ariſen, and have miſerably agitated and divided the minds of Chriſtians. The nature of ſpiritual aſſiſtance is one of thoſe topics, and is diſcuſſed in the preſent diſcourſe. The uſual diſtinction being laid down, between the ordinary and extraordinary gifts of the Spirit, the preacher undertakes to explain, in ſome degree, the nature of the latter. They do not, in the firſt place, compel men to holineſs, "ſanctification muſt be voluntary;" but they aſſiſt and incline; they work efficaciouſly, though imperceptibly. "The grace of God's Holy Spirit is not given to exclude our own endeavours after righteouſneſs, but to co-operate with them, to aſſiſt, and perfect them. It is not poſitively made known to us, but is perceived only by its fruits. We are continued in a ſtate of hope only, of well-grounded hope perhaps, from the teſtimony of conſcience, but not of certainty. "A full aſſurance of ſalvation is not to be claimed even by the beſt of Chriſtians." But, as we approach towards perfection, the teſtimony of the Spirit will grow more and more ſtrong within us.

The Dean very properly, and very clearly, ſtates the evils which have formerly ariſen in this country, from falſe pretenſions to the Spirit of God. Speaking then of the Miniſters of the Church and their authority, he points out what they ought to teach, on ſome of theſe arduous ſubjects, in words which are admirably definite and exact.

"Eſpecially, let it be our care, whenever we treat of *juſtification by faith alone*, to explain it in ſuch a manner as to leave no doubts upon the minds of our hearers, whether good works are a neceſſary *condition* of the goſpel covenant, *though not of themſelves meritorious*; and to awaken our hearers to a due ſenſe of repentance, juſtice, charity, temperance, and all other heavenly virtues. When we treat of *regeneration*, or *the being born of the Spirit*, we muſt aſſure them that no judgment can be formed of our ſpiritual ſtate and condition, but from the holineſs of our lives and converſation." P. 20.

The diſcourſe is throughout clear, ſound, and uſeful.

ART. 25. *A Sermon preached at the Temple, May* 31, *and at Berkley Chapel, Berkley-ſquare, June* 28, *upon the Conduct to be obſerved by the Eſtabliſhed Church, towards Catholics and*

* See Vol. xxvi. p. 679.

*other*

*other Diſſenters. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford.* 8vo. 27 pp. 1s. Carpenter. 1807.

It is not neceſſary to deny any of Mr. S. Smith's principles, in order to oppoſe the concluſions of his diſcourſe. He grants expreſsly that, "it may be neceſſary, ſometimes, for the ſtate to make religious faith the teſt of political opinion, and *therefore* the reaſon for civil incapacities. But," he adds, "all theſe regulations are temporary, are by no means eſſential to the Church eſtabliſhment, and ought to ceaſe with the cauſes that gave them birth." As he allows the firſt of theſe poſitions, ſo we might readily grant to him the ſecond. But the queſtion will remain, in point of fact, whether the cauſes that gave birth to ſuch regulations, in the caſe of our eſtabliſhment, have ceaſed? He thinks they have: we think they have not. So far the matter may, perhaps, be fairly balanced. But does not the great majority of the kingdom of England think with us? We believe it does.—What then? is the majority to be alarmed and made unhappy, to gratify the minority? Surely that is hardly fair.

A man has always a great advantage, who argues with Proteſtants in favour of toleration, or with liberal men in favour of generous confidence and indulgence. He ſpeaks in behalf of their moſt fixed principles, and darling propenſities. But if they have found it abſolutely neceſſary, for ſelf-preſervation, to deviate ſomewhat from their own wiſhes in theſe matters, they ought to uſe a reaſonable degree of caution before they reſign the leſſons of experience to the ſuggeſtions of inclination. Before Proteſtants grant to Roman Catholics in particular, ſuch privileges as cannot eaſily be recalled, they ought to be ſhown in what inſtances any comparable indulgences have been granted to them, where the governing power was Catholic. This is the more reaſonable, becauſe Proteſtants are not even accuſed of holding principles dangerous to any States: which certainly has been even more than ſuppoſed in the other caſe.

We have no doubt that the eloquent preacher feels all the liberality he inculcates, and all the noble confidence in the ſtrength of our eſtabliſhment, which he would pique his hearers to participate: but we believe that the pulpit at the Temple has been wont to reſound with no leſs cogent arguments on the other ſide. Not indeed againſt liberality, but againſt the ſpecious temptation to indulge that liberal ſpirit, to the hazard of our deareſt intereſts, and in defiance of ſome moſt urgent duties.

ART. 26. *Diſcourſes on various Topics relating to Doctrine and Practice. By the late T. Kenrick. In two Volumes.* 8vo. 16s. Johnſon. 1805.

Theſe are Socinian Sermons, and, as ſuch, we regret to ſee them dedicated to the United Congregations of Proteſtant Diſ-

ſenters

ſenters in Exeter. The great body of Diſſenters was formerly Anti-Socinian; and would not conſequently have patronized diſcourſes of this character. It follows therefore, that though with regard to practice, they may occaſionally be uſeful; as to doctrine they cannot be ſuch as we ſhould recommend to our readers. Several of the Sermons in the firſt volume are intended to refute the objections of Paine.

ART. 27. *The Rich, Miniſters of Divine Providence. A Sermon preached in the Cathedral Church of Lincoln, before the Governors of, and the Subſcribers and Benefactors to the County Hoſpital, on Sunday, September 13, and in the Pariſh Church of Boſton, September 27, 1807. By the Rev. Samuel Partridge, M. A. Vicar of Boſton. Publiſhed for the Benefit of the Hoſpital.* 8vo. 22 pp. 1s. 6d. Lincoln printed; Scatcherd and Co., London. 1807.

Having been favoured with a copy of this Sermon, we haſten to give an account of it, for this very ſound reaſon; becauſe we think it ſo good, that the ſooner it is made known, and the more extenſively circulated, the better. It is true, that it is a plain Sermon; but if any one thinks that plain and ſtrong common ſenſe is a very common thing, we ſhall not heſitate to tell him that he is miſtaken.

Taking as his poſition that Providence has founded human ſociety upon *inequality of conditions*, (men being almoſt as unequal in ſtrength of body and mind, as in any other reſpects) Mr. Partridge aſſigns the true reaſon for it, "that men may become neceſſary to each other." He then, after reminding the poor that they have their duties alſo, ſtates to the rich this important truth, that they are *the diſpenſing Miniſters of Providence*. From this he deduces four principal conſequences: all tending to ſtrengthen or regulate the bounty of the rich. Of theſe we ſhall inſert the firſt, "that almſgiving is a very different thing from what men frequently imagine."

"For, what is the notion entertained by too many,—I do not ſay by moſt perſons,—concerning this duty? It ſeems to be ſuppoſed, that before we give, we may wait to find ſome perſon in extreme neceſſity; to ſee an unhappy fellow-creature almoſt ſinking under his wants and infirmities: and if our hearts are then ſoftened, and we open our hands to relieve and reſtore him, the world calls us merciful, compaſſionate, charitable.

"Now let us reaſon a moment—A Providence, that required us to ſuccour the poor only in *extreme* caſes, could that be the providence of God? What ſhould we ourſelves think of this providence, if it created us only to ſuffer; and preſerved us, only to make us feel the miſery of exiſtence? Could we forbear to think ourſelves treated with cruelty? We muſt therefore *give*, in a manner more conformable to the wiſdom, the juſtice, and the

mercy

mercy of God. When providence has prevented *our* wants; we ſhould prevent, as far as we have opportunity, thoſe of our brethren. At leaſt, if we will wait till the poor come to us, let it not be their cries, their importunities, and their extreme ſufferings, which extort our alms; but let us give as it hath been given unto us: let the poor ſee and confeſs, in our liberalities, the wiſdom of God, who hath been ſo liberal towards us; not that hardneſs of heart, which requires a ſpectacle of the greateſt miſery, to excite in us the loweſt degree of compaſſion; and which demands that we ſee diſtreſſes heaped on our fellow-creatures, before we exhibit the firſt feelings of humanity." P. 11.

The other diviſions relate to the idea of giving from ſuperfluity alone, to the reſponſibility for neglecting to find objects, and to the liberal mode of giving: and all are ſo handled, as not only to elucidate the points in queſtion, but to raiſe and animate the mind with the general ſpirit of benevolence; which effect was felt, we doubt not, very ſenſibly, in the two churches where the diſcourſe was delivered. We truſt that the ſale will be ſuch as to add ſomething handſome to the contributions for the Charity.

## MISCELLANIES.

ART. 28. *An Account of Prince Edward Iſland, in the Gulph of St. Lawrence, North America; containing its Geography, a Deſcription of its different Diviſions, Soil, Climate, Seaſons, Natural Productions, Cultivation, Diſcovery, Conqueſt, Progreſs and preſent State of the Settlement, Government, Conſtitution, Laws, and Religion. By John Stewart, Eſq.* 8vo. 8s. Winchester. 1806.

This ſeems an agreeable and intereſting addition to works of the kind, as Prince Edward Iſland, though of conſiderable extent and population, and valuable, on account of its fiſheries and productions, is very little known. One of the great ſources of wealth to the eaſtern States of America is the fiſhery carried on in the Gulph of St. Lawrence, and the number of men ſo employed from fifteen to twenty thouſand. The author thinks that the attention of Government has not been ſufficiently directed to the affairs of this iſland, from which the danger ariſes that the capital, which ſhould be attracted to Great Britain, will be abſorbed by the United States, whoſe naval power and reſources will alſo, by this neglect, be materially increaſed to the eventual detriment of this country. There is one neglect, which we are forcibly called upon to reprobate, and that is the intereſts of religion. According to this writer's ſtatement, many Highlanders have ſettled in this iſland, but have yet no clergymen among them; he adds, that application has been made to the Society for Propagating the Goſpel in Foreign Parts for the appoint-

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ment of Miſſionaries, but has not been granted. This ſeems proper matter of enquiry.

ART. 29. *The Manual of Youth, containing* 1. *Sixty Fables, French and Engliſh, ornamented with* 120 *Cuts, repreſenting the Subjects of the Fables in the French Part, and furniſhing in the Engliſh Part a Series of Elementary Leſſons in the ſeveral Styles of Drawing.* 2. *Remarks on Rhetoric, with various Examples, in the different Styles, Figures, and Tropes.* 3. *A large Collection of Extracts in Proſe and Verſe, ſelected from the moſt approved Authors, Engliſh and French. By J. Ouiſeau, A. M.* 12mo. 408 pp. 8s. Symonds. 1807.

The wood-cuts in this Manual are chiefly by Auſtin, and are executed with ſingular ſpirit. For the other contents they are ſufficiently explained in the title-page. The intent of the cuts is to encourage young perſons in the deſire of drawing by placing good models before them. It certainly may be found altogether a convenient and uſeful book for academies.

ART. 30. *The Origin and Deſcription of Bognor or Hothamton, and an Account of ſome adjacent Villages, with a View of the former Place. By J. B. Davis, M. D. Author of Obſervations ſur les Aſphyxies, &c. &c.* 12mo. Tipper. 5s. 1807.

It has been the cuſtom of late to publiſh guides to our moſt faſhionable watering places. We have the Brighton guide, the Worthing guide, the Southampton guide, &c. &c. We have now the Bognor guide, which will of courſe be convenient and uſeful to the viſitors of that place.

ART. 31. *Hiſtory of the Riſe and Progreſs of the Belgian Republic until the Revolution under Philip II. including a Detail of the Primary Cauſes of that memorable Event. From the German Original of Frederick Schiller. By Thomas Horne.* 12mo. 4s. 6d. Coxhead. 1807.

The original of this work is much admired, and the tranſlation which ſeems very well executed, will be a proper introduction to Dr. Watſon's hiſtory of Philip the ſecond, and ſo the tranſlator intended it. What a different ſcene does this region and its inhabitants now preſent to the eye of the contemplative obſerver!

ART. 32. *A new Syſtem of domeſtic Cookery; formed upon Principles of Economy, and adapted to the Uſe of Private Families. By a Lady. Second Edition, conſiderably enlarged and improved; and to which are now added Ten illuſtrative Plates.* 12mo. 486 pp. 7s. 6d. Murray. 1807.

We have read the *Almanach des Gourmands*, we have ſtudied the *Culina* of the learned Dr. Hunter, but this œconomical ſyſtem

by a Lady had eſcaped our notice, during the whole progreſs of the firſt edition. What it was in its unadorned ſtate, therefore, we cannot ſay, but doubtleſs meritorious, by its paſſing ſo rapidly to a reproduction. At preſent it exhibits not only a neatly etched frontiſpiece of ſtill life, but the moſt intereſting portraits imaginable of cods-head, edge-bone of beef, calfs head, ſhoulder of mutton, and other culinary beauties, calculated to excite the warm affection of the true *Gourmand*. The *maps* of whole beaſts (as they may be called) are alſo re-engraved, from thoſe which have long adorned the print-ſhops: where may be ſeen the exact boundaries of the province of ſurloin, the region of rump, the iſland of buttock, in the kingdom of beef; with the various diſtricts and departments in the ſtates of veal, pork, mutton, and even veniſon.

The directions were intended originally, we are told, for the inſtruction of the authoreſs's own daughters, and are calculated to unite a good figure with proper œconomy; avoiding all expenſive luxury, ſuch as eſſence of ham, &c. She has alſo condeſcended to give directions for the commoneſt operations, obſerving, with the pathos of *M. Grimod de la Reyniere*, "how ſeldom do we meet with fine melted butter, good toaſt and water, or well made coffee!" May this book lay the foundation for a general reform, in theſe and many other important particulars, and may good eating and good œconomy go hand in hand through editions yet unborn.

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# MONTHLY LIST OF PUBLICATIONS.

## DIVINITY.

Judgment and Mercy for afflicted Souls; or Meditations, Soliloquies and Prayers. By Francis Quarles. With a Biographical and Critical Introduction. By Reginald Wolf, Eſq. 7s.

The Claims of the Eſtabliſhment; a Sermon, preached Aug. 30, 1807, at Croydon in Surrey. By John Ireland, D. D. Preb. of Weſtminſter and Vicar of Croydon. 1s.

The Uncertainty of the Morrow: the Subſtance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, Sept. 13, 1807, on Occaſion of the late awful Fire in the Premiſes of John Ord, Eſq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M. A. Curate and Lecturer of Fulham.

A Manual of Piety: adapted to the Wants, and calculated for the Improvement of all Sects of Chriſtians: extracted from the

the holy Living and Dying of Jeremy Taylor, &c. with a Preface, Life of the Author, and Additions. By Robert Fellowes, A.M. 7s.

Sermons on the Great Festivals and Fasts of the Church, on other Solemn Occasions, and on various Topics. From the German of the Rev. G. J. Zollikoffer. By the Rev. William Tooke, F.R.S. 2 vols. 1l. 4s.

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The Student and Pastor. By John Mason, M.A. A New Edition with Notes, and an Essay on Catechising. By Joshua Toulmin, D.D. 4s.

The Anniversary Sermon of the Royal Humane Society, preached on the 13th of April at St. Anne's, Soho, and on the 20th of July at All Saints, Westham. By the Rev. Richard Yates, B.D. and F.S.A. 1s. 6d.

A Charge delivered before the Reverend the Clergy of the Archdeaconry of Sarum, on the 4th, 5th, 6th, and 7th of August, 1807. And published at their Desire. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

The Water of Bethesda; a Sermon preached in the Parish Church of St. John Margate, in the Isle of Thanet, on Sunday August 30, 1807, for the General Sea-bathing Infirmary at Margate. By the Rev. James Plumptre, M.A. Fellow of Clare-Hall Cambridge, 1s.

MEDICAL.

A popular View of Vaccine Inoculation, and the Mode of conducting it: with a Comparison of the Small Pox and Cow Pox Inoculations, intended for the Heads of Families, and Clergymen, as well as the Faculty. By Joseph Adams, M.D. 4s. 6d.

The Edinburgh Medical and Physical Dictionary. By Robert Morris, M.D. and James Kendrick, Surgeon. 2 vols. 4to. with Plates. 4l. 4s.

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A Deſcription of Ceylon, containing an Account of the Country, Inhabitants and Natural Productions: with Narratives of a Tour round the Iſland in 1800; the Campaign in Candy in 1803, and a Journey to Ramiſſeram in 1804. By the Rev. James Cordiner, A. M. late Chaplain to the Garriſon of Columbo. 2 vols. 4to. 3l. 13s. 6d.

The State of France during the Years 1802, 1803, 1804, 1805 and 1806. By W. T. Williams, Eſq. one of the Subjects of Great Britain, detained by the French Government in Violation of the Law of Civilized Nations. 2 vols. 10s.

Britannia, or a Deſcription of the Flouriſhing Kingdoms of England, Scotland, and Ireland, and the Iſlands adjacent. By William Camden. 4 vols. folio. 16l. 16s.

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A complete Courſe of Lectures on Botany, as delivered in the Botanic Garden, at Lambeth. By the late William Curtis. With a Life of the Author. By Dr. Thornton. 3 vols. 8vo. 4l.

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The Life of George Waſhington, Commander in Chief of the Armies of the United States in the War which eſtabliſhed their Independence, and Firſt Preſident of the United States. By David Ramſay, M. D. Author of the Hiſtory of the American Revolution. 8vo. 9s.

The

POLITICAL.

The Outline of a Plan for the better Cultivation, Security and Defence of the Britiſh Weſt Indies, being the original Suggeſtion for providing an effectual Subſtitute for the African Slave Trade, and preventing the Dependance of thoſe Colonies on America for Supplies. By Capt. Layman, of the Royal Navy. 3s.

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## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

*Dr. Joſ. Toulmin*, of Birmingham, writes to contradict a ſtatement in p. 279 of our laſt, where it is ſaid that "Dr. Prieſtley thought fit with ſome friends to celebrate, &c." He certainly recalls to our recollection, that the Dr. was not perſonally preſent; but as it appears, *by his own ſtatement*, that he knew and approved the deſign, from its origin, and only ſtaid away "*at the ſollicitation of his friends*," the difference appears to us not worth notice.

We will give A. Z. the references which he deſires, in our next number.

*A conſtant Reader, and a Diſſenter* writes to repel the charge of Socinianiſm, apparently brought againſt the majority of *our* (Engliſh) diſſenters, in p. 202. It is difficult to calculate proportions in ſuch matters, and we ſhould be very glad to find ourſelves much miſtaken in our calculation. but when we ſee ſuch ſymptoms as Socinian ſermons (Kenrick's, 2 vols.) dedicated to *the United Congregations of Proteſtant Diſſenters* in a large city, it is but natural to apprehend ſomething of the kind.

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## LITERARY INTELLIGENCE.

The *Strabo* of the late *Mr. Falconer*, ſo long expected by the literary world, is now ready for almoſt immediate publication at Oxford. It forms two volumes folio, with fine maps.

*Mr. Elmſly* is engaged in a critical Edition *of Sophocles*, which is to contain collations of the beſt MSS. and Editions, with a text carefully corrected from both.

The

The first Volume of *Wyttenbach's* notes to his Edition of *Plutarch* is in great forwardness at the Clarendon Press.

*Mr. Britton* has in the press a *Catalogue raisonné* of the noble collection of pictures at *Cleveland House*.

*Mr. Pye*, in his capacity of a magistrate, has in the press *a Summary of the Duty, and Office of a Justice of the Peace out of Sessions*, which is calculated to form a complete Magistrate's Assistant.

The *Rev. Mr. Owen*, of Fulham, is printing a new Edition of his *Christian Monitor*.

*Mr. Blair*, of the Lock Hospital, is printing a much improved third Edition of his *Essay on the Effects of Nitrous Acid, &c. as Substitutes for Mercury*.

We hear of a translation of the *History of the Tower and Castle of Vincennes*. The translator's name is *Brown*.

A gentleman who does not give his name, but dates from *Newcastle upon Tyne*, informs us, that he is preparing to publish *a Copious and accurate Greek and English Lexicon*, which he had laid aside while there was any hope of that undertaken by Gilbert Wakefield.

The second volume of *Mr. Jones's History of Brecknockshire* is in the press and will speedily appear. This being the case, we shall defer our account of that splendid work till we can notice the whole together. We had however intended to speak of the first volume long ago.

A Course of Lectures on the reform of the modern practice of *Adhesion*, and other relative points, will soon be published by *Mr. Samuel Young* of the London College of Surgeons.

The Rev. *C. Wordsworth* is preparing for Publication a a Work to be entitled *Ecclesiastical Biography*, or *Lives of Eminent Persons*, connected with the History of Religion from the Reformation to the Revolution.

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## ERRATA.

In our last p. 266. l. 13. for *Barne* r. *Barra*.

——— p. 314, Article 16. for *Rennie* r. *Rannie*.

In our *Literary Intelligence*, for August, p. 224. for *Hoole*, r. *Hoyle*.